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THE

Jewish Expositor,

AND

FRIEND OF ISRAEL.

NOVEMBER, 1823.

LETTER FROM A SON OF ABRAHAM.

To the Editors of the Jewish Expositor.

Gentlemen,

I TRUST the time is at length come when all doubts must be effectually silenced, either as regards the duty of Christians to promote, by every lawful means, the spiritual welfare, and the ultimate conversion of God's ancient people, or the power and faithfulness of God to *bless* such endeavours and exertions, (as far as they are continued on Scripture principles, and in the true spirit of faith and love). It is, alas! but a very short period since it has pleased God to bring me to the knowledge of Him, whom to know is eternal life; but nevertheless, I have had various opportunities of conversing with many Christians of different sects and denominations, and it has been matter of deep regret, to behold the apathy and coldness which exist in the minds even of pious Christians, towards those, who, whatever may be their present state of moral degradation, have many powerful claims upon their sympathy, and even their gratitude. But I presume that no one can have read the pages of your Expositor for the last few months, or become acquainted with the amazing change which is taking place in the moral, religious, and political state of the once loved people of God, and who shall not feel convinced that the conversion even of Jewish hearts, and the conviction of Jewish understandings, are not beyond the power of that blessed Spirit, whose office alone it is to turn man from the evil imaginations of his heart, or the sinner from the wickedness of his ways; and that if a moral miracle be necessary for the accomplishment of this great object, such a miracle is in fact now performing. I have made use of the terms, power and faithfulness of God, (with reverence be it spoken,) because when I read the Scriptures and behold the free invitations that are there given to all men, whether bond or free, Jew or Greek, to partake of the blessed privileges of the Gospel of Christ; and on the other hand, when I contemplate the anxiety and sympathy which the blessed Saviour (during his personal ministry,) and the inspired apostles displayed for the lost sheep of the house of Israel; I am perfectly at a loss to account for the indifference of those, for many of whom I have the deepest regard and veneration. Nor can I help thinking that (whatever reasons they may assign for this neglect of so important a work of love,) if they would but carefully sound their own hearts, they would find that a want of faith is, after all, the true cause. I hope my Christian friends will not accuse me of a want of that charity without

which all our professions are but vanity; but interested, personally interested as I am in the temporal and eternal well-being of the nation, of which I have the honour of being a member; and which, whatever may be the change that has taken place in my religious views, is still, or I should rather say is more strongly endeared to me by the strongest ties of affection and regard; I cannot contemplate, without grief and anxiety, the little that has hitherto been done in preaching to my long persecuted nation that unknown God whom they *zealously* but *ignorantly* worship. That during the reign of papal ignorance and superstition, when men's minds were bound down as it were in chains of darkness, Satan should have triumphed in preventing any rational attempts towards the accomplishment of an object, which would have tended so much to lessen his dominion, is not a matter of much surprise. But I do marvel, that during the three last centuries, when the Bible, and consequently the true Spirit of Christianity, has been gradually diffusing itself among all ranks and classes of society; and when that daring apostacy has been consuming by the "Spirit of the Lord's mouth," and the preaching of his word; I do marvel, I say, that this object, so important to the Christian church, should have been in a great measure, till within the last few years, entirely overlooked. Oh! then, let me entreat such of my Christian friends as have yet done nothing, either by prayer or otherwise, to promote the Christian welfare of my long neglected nation; let me entreat you to use every means to make up for that your indifference, and thus remove this stumbling-block, and this disgrace to the Christian church. What is a Jew to think of those Christians whom he sees daily around him, and who professing to be *alone* in possession of the means of eternal life, are nevertheless indifferent to the state of their perishing brethren? Can he believe them to be sincere? Or if sincere, what must he think of a religion which can inspire its professors with such apathy, or rather cruelty, towards their fellow mortals? Such was not the example set you, my Christian friends, by the blessed Redeemer or his apostles. I would remind you of the words of him who was the chiefest of the apostles himself, and I rejoice in saying it, himself a Jew. Saul of Tarsus, whilst contemplating and rejoicing in the love of his Saviour, and in the fervency of his joy, and exclaiming, Who shall separate us from the love of Christ, could with the same breath, as it were, appeal to his conscience and to the Holy Ghost, that he had great heaviness and continual sorrow in his heart, that he could even wish himself accursed from Christ for his brethren, his kinsmen after the flesh. I would remind you of the Saviour himself, who whilst foretelling the destruction and desolation of that blind and deluded generation, could exclaim in the bitterness of his grief: "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And can you withhold your sympathy, your prayers, and your exertions, in behalf of those whose spiritual welfare could excite such feelings in the minds of Christ and his disciples? I am aware that there are many obstacles in the way of promoting Christianity amongst my Jewish brethren; but I am convinced at the same time that there are none which the Spirit of God cannot overcome. It is said that they are in a state of moral degradation, and I am afraid it is but too true: but for such is the Gospel of Christ, "They that are whole need not a physician, but they that are sick." And on the other hand, what is the cause of this moral degradation? Let us read the page of history; the history of almost every country during almost eighteen cen-

turies, and there we shall find it.—Have not my Jewish ancestors been literally a bye-word and a curse, subjected to cruelties and persecutions, unparalleled in the history of man—and compelled to avail themselves of every subterfuge, and every kind of breach of faith, in order to preserve their persons and their property? And shall the effects of former misconduct, (effects which now, however, I trust, are ceasing with the causes which produced them) shall these be pleaded as an excuse for present neglect? He must be an unskilful physician, who, after reducing his patient to the worst state of misery by his maltreatment, should make that an excuse for leaving him to perish.

But it is urged, that the Jews are obstinate, and that they continue to spurn from them the glad tidings of salvation after they have been repeatedly made known to them. I cannot help thinking, that this objection comes with a very ill grace from a Christian, enlightened by the word and the Spirit of God: and I would ask such as bring it forward, whether they were happy enough to be enabled to exclaim, "Lord! what shall I do to be saved," the moment they heard the Gospel announced to them? and if such, indeed, had been their happy experience, if they knew none of their Christian friends who had been warned time after time by the dispensations of his Providence and the preaching of his word---but who had nevertheless been careless and indifferent day after day, month after month, and perhaps, year after year, whilst his heavenly Father had been waiting, as it were, for them to be reconciled unto him---but had he deprived them of the means of grace, they might now have been in the situation of my Jewish brethren, perishing for lack of knowledge? But I trust the time is now come when all such doubts and objections are put an end to, by the manifestations of the power of God, in turning, I would hope, many a son of Abraham to the spiritual worship of himself. O then, let me entreat all my Christian friends, to make up for their past neglect by future exertions, remembering, that at the great and awful day, when the Lord of Righteousness shall again appear, to pass sentence upon the just and the unjust; and when his true disciples, those whose robes have been made white in the blood of the Lamb, shall receive a reward of grace according to the measure of their exertions in his service; the question will not then be what success we have had in promoting his kingdom, or in the salvation of souls, but what have been our endeavours towards that great object. It is my earnest prayer, that God may pour upon the Christian church the Spirit of grace and supplication in behalf of my long degraded brethren, and that he may bless with the influence of that Spirit every exertion for their spiritual welfare. Without this every labour will be in vain. And I would now entreat the prayers of all that may read this paper in behalf of those of God's ancient people who have been led to see their spiritual necessities, and to lay hold on eternal life; they are exposed to many temptations in common with other Christians, but some of them have to endure trials of a peculiar nature, such as are hard for flesh and blood to bear; in these the *God of all grace* is alone able to make them conquerors; he alone is able to build them up and give them an inheritance amongst all them that are sanctified. May the backslidings of some of their brethren, which have been much lamented, may they inspire us with a spirit of prayer and watchfulness: and as a vessel wrecked upon an unknown rock, and which serves as a beacon to all future mariners, may their fall be the salvation of many. These reflections have taken me away from the immediate object of this paper, viz. to call the attention of some of your correspondents to a subject which is of great importance to such Israelites as have been brought into the liberty of the

Gospel, and have thus been delivered from a burden which neither they nor their ancestors could bear, but with whom it may still be a subject of consideration how far the glory of God, and their usefulness, at least, in lessening the prejudices of their brethren, may be promoted *by adhering to those rites which were graciously given to us by the God of our ancestors as a mark of distinction;* and I presume that there is no Jew who has been brought to see his interest in those spiritual and temporal promises which God has given to his ancient people, when they shall return to the Lord their God, but must be anxious to preserve his claim as far as in him lies. It is necessary, however, to recollect that God, whose ways are not as our ways, nor his thoughts as our thoughts, will meet with no difficulty in selecting his ancient people, and making them partakers of those precious and special promises which he has vouchsafed unto them. Being personally interested in this matter, I should feel obliged if some of your learned correspondents would give it their serious consideration; and as it is a question in which very many, I trust, will soon be found to have a personal interest, I should hope, that if it be investigated in the spirit of prayer and of faith, we shall not be permitted to err; should that even be the case, we shall soon perceive it. The grass withereth, the flower fadeth, but the word of God remaineth for ever. I have the honour to be (literally) and what is of far more importance, I trust, spiritually,

A Son of Abraham.

VISIONS OF A SON OF ABRAHAM.

MOUNT CARMEL.

To the Editors of the Jewish Expositor.

Gentlemen,

I assume the principles proposed in my last letter* for a just interpretation of the Psalms, and now invite your attention to some of those divinely inspired compositions. It is incumbent on me, however, to premise a few observations, by way of preparing you for the turn which my enquiries will begin to take. I have hitherto sought information on the single question arising out of the promises contained in the books of Moses; namely, when, and under what circumstances the Israelites will be restored to their own land; and this, in such a manner, as to look for nothing beside that repentance and that renewed obedience to the law, which Moses has represented as sufficient to ensure that restoration at the hands of our merciful and gracious God. But the views neither of David, nor of any succeeding prophet, can be thus confined. These sacred writers refuse to consider the question in the simple form in which the lawgiver had left it. They were themselves commissioned, as the ages proceeded, to reveal some of those "secret things," which in the time of Moses, "belonged to the Lord our God;" and they were evidently persuaded that "the words which" any true prophet may have "spoken in his name," are entitled to the same reverence, being invested with the same authority, as those which were confirmed by the perceptible voice of the Almighty, accompanied by so many incontestible miracles, at the first revelation of his will to Israel. Hence they view the nation under new circumstances; and, therefore, it ought not to surprise us that *a new character* is brought forwards in their writings, and placed in a situation of prominent importance. Moses, indeed, had intimated that in condescension to the wishes, although certainly not the best wishes of the people, Jehovah would choose an individual from among his brethren, and sanction their appointment of him to the office of king; (Deut. xvii. 14—20.) but from the day when the prophetic tongue of Hannah uttered those memorable words, "*The Lord shall judge the ends of the earth, and he shall give*

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* See Jewish Expositor for April.

strength unto his king, and exalt the horn of his Anointed;" the eyes of Israel have been directed to a higher character, the man raised up and supported by Jehovah as his vicegerent; the object, next to himself, of supreme veneration, affiance, and obedience. Judges had from time to time been appointed from several tribes to maintain internal order, and achieve various temporary deliverances; and the anointment of Saul, at the desire of the nation, seemed to exalt a Benjamite family to permanent royalty; but the dying prophecies of Jacob had unalterably reserved the mighty and glorious sceptre of SHILOH for a descendant of Judah; and the disobedient son of Kish was soon compelled to hear the irrevocable decree pronounced by Samuel, "Thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people." The perpetual elevation of the power to be conferred by the prophet's unction, above that of the high priesthood, had been indirectly announced by a "man of God" to Eli; for so I understand the words, "I will raise me up a faithful priest, and he shall walk *before mine* ANOINTED *for ever;*" (1 Sam. ii. 35.) but it remained for DAVID to be informed that this awful dignity should attain an indefinite duration in his family, and should be connected with the final establishment of Israel in a state of peace and happiness. A reference to the COVENANT which it pleased God to make with this his highly favoured servant, is essential to a right understanding of the Psalms and the prophets, and, indeed, of all the subsequent dispensations of divine Providence. Let David then now appear, and declare it in his own words:—

PSALM II.

Ver. 1. Why do the nations rage,
And the people meditate vanity?
2. The kings of the earth arise, and the rulers confederate,
Against Jehovah, and against his ANOINTED one:
3. "Let us break asunder their bonds,
And cast from us their cords."
4. He who sits in the heavens will laugh,
The Lord will deride them.
5. Then will he speak to them in his anger,
And in his wrath will he terrify them:
6. "Even I have ordained MY KING,
On Zion, the mountain of my holiness."
7. I will declare THE DECREE; Jehovah hath said to me,
"Thou art MY SON, I to-day have begotten thee:
8. Desire of me, and I will give the nations for thine inheritance,
And the extremities of the earth for thy possession;
9. Thou shalt bruise them with an iron rod,
And as a potter's vessel shalt thou crush them."
10. Now, therefore, ye kings, consider,
Be instructed, ye judges of the earth;
11. Serve ye Jehovah with fear,
And rejoice with trembling awe:
12. Salute THE CHOSEN ONE, lest he be angry,
And ye perish in the way;
For his wrath will be quickly kindled;—
Blessed are all who trust in Him.

In the last verse of this Psalm, I am compelled by critical justice to reject the commonly received translation of בַּר, (*Bar*). I find no sufficient reason for believing that the word had acquired the sense of *Son* so early as the time of David. Certainly no instance is alleged of its being used in that sense by any preceding writer, nor by David himself in any other place. The Septuagint, Vulgate, Arabic, and Æthi-

opic translators, with Jonathan in his Targum, were alike ignorant that David could have found the idea of *Son* in the Hebrew בַּר of his own age; and they have wisely refrained from supposing him to adopt its Chaldaic signification; if, indeed, it then signified *Son* in Chaldaic, of which I have not as yet seen any certain proof. The Syriac version was probably the first to introduce this sense into the passage before us; but the Syriac translators were likely to be unconsciously prejudiced by the prevailing usage of the times in which they lived. On the other hand, the Alexandrian Jews and their followers have given a translation equally unauthorized: for although, as the incomparably learned Buxtorf remarks, בַּר, *corn*, may be metaphorically used for *the law* by some Talmudical writers, I think the figure is unexampled in the sacred books. Nor can I approve the judgment of Symmachus, who is said to have translated the word as an adverb, '*purely*;' for thus the general sense of the passage appears to be defective, not to dwell in this case on the want of precise examples. A curious instance occurs of the uncertainty of ancient translators with respect to this word in Jerome's Apology against Ruffinus. This enlightened monk of Palestine was charged with inconsistency, because instead of the Septuagint translation, "*Receive instruction*," he had rendered the clause in his commentaries, "*Kiss, or adore, the Son*," and afterwards in his version, "*Adore purely*." He defends himself by candidly stating, that the expression was ambiguous, and might be used to signify these three different things. On the whole, I am disposed to think, that Aquila and Kimchi have justly preferred "*the chosen, or pure one*;" and that for the following reasons. The preceding verb, נִשְּׁקוּ (*Nashqu*) "Kiss," appears to require an object; I take בַּר for that object, and enquire what this word would signify in the mouth of David. I find it used by him in other places, as by the sacred writers in general, sometimes as an adjective, for *pure, clean, separated from other things;* and sometimes as a substantive, either for *purity*, or for *corn, wheat*, &c. The radical idea seems to be, *cleansing, separation*, or *choosing as pure*; whence the term is applied to *corn*, as being grain *cleansed* or *separated from the chaff*. I now view the object in relation to its verb, and to the general subject and tenor of the Psalms. Having already rejected *corn* as a figure for *good instruction*, I dwell a little on the other abstract, *purity*, which appears neither unsuitable for the verb, nor unworthy of the Psalmist's exhortation; but the concrete, *the pure*, or *choice*, or *separated person*, agrees much better, in my judgment at least, with the single and avowed purpose of the Psalm. This was evidently to exalt the Messiah, the king of Israel. Against him, although supported by Jehovah, the nations are represented as confederating; in his favour the decree of the Most High is declared; with especial reference to him the surrounding kings are exhorted to consider and receive instruction: is it not therefore almost necessary that he should be named in the exhortation? which he certainly is not, except in this clause. "*The Son*," therefore, is the person intended, although sufficient proof is wanting that the term by which David here describes him, bore this precise sense in his time. That sense, however, it did afterwards acquire, as appears from repeated instances in Ezra and Daniel; and if the last chapter of Proverbs be the work of Solomon, of which I have considerable doubt, it had begun to be so used in the age immediately after David. The truth seems to be, as Bate and Parkhurst have judiciously remarked, that בַּר was originally applied to children as a term of affection, the expression of a kind parent's artless love; in which sense the feminine בַּרָה (*Bara*) is used of a daughter in Canticles vi. 9,

"My love, my undefiled is but one; she is only one of her mother; she is *the choice one* of her that bare her." Perhaps the introduction of the term in a piece so solemn as the second Psalm, which would naturally become familiar to the Jews, and must from the nature of the subject, be a particular favourite among them, might remove the idea of *childishness* from it, and primarily contribute to raise it to the dignity of בֵּן *(Ben.)* The passages in Canticles and Proverbs, may be considered to represent it in an intermediate character, as the metaphor advanced in its course towards universal adoption. At length the Chaldæans were found to have domesticated it so long, that they might have almost forgotten its servile origin; the Hebrews readily followed the example of their conquerors, and on their return from captivity every family carried home its בֵּר as a legitimate son.

This Psalm may seem to have been composed about, or soon after, the time when "David perceived that the Lord had established him king over Israel, and had exalted his kingdom for his people Israel's sake." (2 Sam. v. 12.) He had then "taken the strong hold of Zion," and there felt himself settled in his throne. The Philistines envied his exaltation, and had begun to confederate against him; but "David enquired of the Lord," and received the assurance of a glorious triumph. "THE DECREE" celebrated in this Psalm, may have been contained in the divine reply, and the exhortation with which it concludes, seems not to have been given in vain; for we find that in consequence of his victories over the Philistines, "the fame of David went out into all lands, and the Lord brought the fear of him upon all nations."—(1 Chron. xiv. 17.) But is this all?—That the Psalm was composed on some such an occasion, and had originally such a sense, appears as little exposed to reasonable doubt, as that David himself was its author, and appointed it to be sung at the tabernacle on mount Zion. Nor, if it stood alone in the sacred Volume, would I undertake to pronounce the terms employed, after due allowance for popular and poetical usage, too grand for the subject. The question, in this shape, belongs to mere human judgment; and the paraphrase of Jonathan shows how Jews *might* understand the Psalm, even the most remarkable expressions in it, without any reference to those sublime mysteries to which it inevitably leads a Christian mind.—It must however be observed, that many Jewish writers, especially those of more ancient times, have interpreted this Psalm of a greater and diviner king than David; and from the easy and familiar references to it by the first teachers of Christianity, we may fairly infer that the popular and unsuspected opinions of their age, were favourable to such an interpretation. Indeed every candid mind must admit the very striking agreement between several of its expressions in their literal sense, and the evangelical representations of JESUS CHRIST; and no Christian ought to doubt that THE ETERNAL SPIRIT, under whose influence the Psalmist wrote, surely intended it to be applied in the fulness of time, to that CHOSEN AND ANOINTED KING OF ZION, who should be, in a far higher sense than David, THE SON OF GOD. Still I could not engage to prove any proposition from the prophetical sense of the Psalm, except to those who have previously admitted its prophetical character.—In every aspect, however, this Psalm presents a most magnificent view of the dignity and power conferred on THE KING OF ISRAEL by the holy unction; and it may justly excite the enquiry, *where we are now to look for those extraordinary privileges, and how Israel may be reinstated in the favour and protection of Jehovah under their anointed King*, HIS BEGOTTEN SON.

Similar observations might be made on numerous other Psalms, which celebrate the wonderful privileges enjoyed by David; as for instance, where he sings:—

PSALM IX.

Ver. 1. I will praise Jehovah with my whole heart;
I will recount all thy miracles.
2. I will rejoice and exult in thee;
I will sing thy name, O most High!
3. While mine enemies retreat, they fall,
And perish from before thy face.
4. For thou hast maintained my right and my cause,
Thou sittest on the throne, judging in righteousness.
5. Thou hast rebuked the nations, thou hast destroyed the wicked;
Their name thou hast erased for ever and ever.

Or, where the king and his people encourage each other to place a holy confidence in God:—

PSALM XX.

People.

Ver. 1. Jehovah regard thee in the day of distress,
The name of the God of Jacob succour thee;
2. Send thee help from the Sanctuary,
And from Zion uphold thee;
3. Remember all thine offerings,
And thy holocaust accept;
4. Grant thee according to thy heart,
And all thy counsel fulfil;
5. We will rejoice in thy salvation,
And in the name of our God will we triumph.
Jehovah fulfil all thy petitions!

King.

6. Now know I that Jehovah saveth his ANOINTED One;
He will regard him from the heavens of his holiness,
With the mightiness of the salvation of his right hand.

King and People.

7. These of the chariot, and these of horses,—
But we will make mention of the name of Jehovah our God.
8. They have stooped, and are fallen;
But we arise, and stand upright.
9. Jehovah, save thou THE KING!
He will regard us in the day of our invocation.

But the exaltation of David was not merely personal; nor was his kingdom to be soon subverted. He frequently celebrates its long, its eternal duration; and even if no revelation to that end had been directly communicated to his own spirit, he had received full authority to expect it through another prophet. All these anticipations may be considered as founded on the declaration made to him by NATHAN, which is therefore entitled to attentive consideration. You will probably reserve a place for it in your next number.

I am, &c.

ISRAEL BEN ABRAHAM.

REMARKS OF RABBI CROOLL.

[*Continued from p.* 384.]

A Question.

You will give me leave to ask you one question, which is, That after the Jews have so much provoked God to anger, that he destroyed their temple, laid desolate their land, and scattered them among all nations; why then did not God choose another nation instead of Israel, and take another for his favoured people, and to do them signs and wonders? You know that God did not choose any other nation, but on the contrary, for

he still kept and does keep a watchful eye over the scattered Israel: as it is written, "Behold, he that keepeth Israel shall neither slumber nor sleep," Psalm cxxi. If you only would consider well, you would find that Israel is a wonderful nation, even from the time of their beginning, and so they are unto this day. Have not all nations had a hand in their calamity? did not nation after nation endeavour even to root out the very name of Israel from the face of the earth? and yet, what good have the nations done for themselves by their conduct, and what do you behold after all? is not Israel standing now still before your eyes? and in defiance of the world they are still a nation, and a standing miracle to the whole gentile world. Will you not ascribe all this to the power of God that has done it? And what will this prove? nothing else but that they were always protected by Providence; and though they suffered greatly, yet all the above must shew that Israel is still beloved by God. Therefore he, by his great power, kept them distinct and separated from all nations unto this very day, for a particular reason known only to himself.

Another Question.

The ten tribes were carried away into captivity by the king of the Assyrians 133 years before the temple of Solomon was destroyed. Judah and Benjamin went into captivity even into Babylon. After 70 years these two tribes returned to their own land again; they continued in the land 420 years. Thus we shall find that about 500 years before Christ the ten tribes went into captivity and never returned even unto this day; nor is it known to any living man where they are, or what is become of them; yet do we know that they will come back in the latter days, as it is written in Isaiah xi. and Ezekiel xxxvii. Now you all say, that the Jews suffer because they were the occasion of Christ's death. But give me an answer to the following question. The ten tribes were not in the holy land during the time of the second temple, Why then are the ten tribes not restored? What is their crime?

Christ was born to suffer.

You, as Christians, believe that Christ was born to suffer: if so, there must have been some people already by whom he was to suffer; but had Christ not suffered, what would have become of the Christian world? they must have all perished for ever and ever according to your opinion. Here the Jews have been the cause of the Christian's everlasting salvation, according to your own opinion; therefore Christians ought to look upon the Jews as the best friends they ever had or could have in this world. And pray have Christians done so? no, on the contrary they have been their enemies in all ages. Have they then done justice? But here you might say, that the Jews were an evil instrument in the hand of Providence to do that work. If you say so, then I also may say, that all the Christians were an evil instrument in the hand of Providence to persecute the Jews in all ages; and if the Jews are to suffer for the suffering of Christ, then the Christians must also suffer for the persecution of the Jews: as it is written, "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the gentile," Romans ii. 9, 10.

Here are proofs that the Jew is always rewarded first, either for the evil or for the good; but the Gentile will follow the Jew, and be rewarded just the same.

The Jews are created to suffer.

The Jews, from the beginning of their existence, were created, as it were, on purpose to suffer in this present world: they had very little good in it. Summon up from the time they entered Egypt unto this day, it will be found a chain of suffering at home and abroad: the time they were at peace was during the

reign of Joshua, and in the time of the elders after Joshua, and the time of the reign of king Solomon, and no further; and subsequently, though they had kings of their own, and in their own land, you will find them in the most deplorable state: also in their dispersion, miserable at home and wretched abroad. This is all true, and known to all nations. But why should they be more miserable than any other nation? or why should they not have a share of this world as well as any other nation? The answer is plain and clear, because they are the children of Abraham the friend of God. The nature of this present world is well known to all mankind; it is a world of trouble and misery, and destruction, and the happiness thereof is no more than a dream. No man is able to boast that during his life-time he was always happy, nor is the greatest monarch in a better condition: for even the great are exposed to all sorts of illness, pain, misfortunes, and, after all, the dread of not being sure of life for even one hour. Considering all this, the Almighty was pleased to give to the children of his friend Abraham a better world than this, a world wherein there shall be nothing but happiness. This is to be the new world, and after the restoration by the Messiah, at that time death will be swallowed up for ever, then it will be worthy to be called a world, but not at present; and this new world will appear very shortly.

The end of the time is a mystery known only to God himself.

Perhaps you will say, When will be the restoration of the Jews, for it is now more than 1700 years since the Jews were dispersed, and yet they are not restored? To this I would answer, that its proper time is a secret, and was never revealed to mortal man. At the same time we are not forbidden to search the Scripture, if by any means we might discover the time; it is true, that a great many of our Rabbins have endeavoured to find it out, but in vain.

The famous book called Zohar.

The author of this book is called Rabbi Simeon, the son of Jou-cho-i; he flourished about 60 years after the destruction of the second temple; he fixed the restoration of Israel to the year 5600 of the creation. Now this year we reckon 5583; here is wanted only 17 years more to accomplish the number of 5600 years. This book is held in great estimation among all the Jews in all parts of the world. Further this Rabbi says, that a short time before the restoration almost any one will be able to discover the exact time. Considering this, I think I have the same liberty as those before me to deliver my opinion also on this head.

An account of Rabbi Eliezer.

This Rabbi flourished in the time of the second temple: he lived to see it destroyed, and for several years afterward. This Rabbi wrote a book which is called Perki Rabbi Eliezer: this book is also highly esteemed among the Jews. In section 48, he has the following words; צץ, these two letters of the Alphabet, are the sign of the restoration of Israel from the fourth empire, or, the Ramas, and means the present dispersion. He quotes a passage from Zech. vi. 12, איש צמח שמו ומתחתיו יצמח, "Behold, the man whose name is the BRANCH; he shall grow up out of his place:" thus far go the words of the Rabbi. The two letters צץ, together with the quotation of Zechariah, is not sufficiently understood how it is to be the sign of the restoration, therefore, I shall make my remarks upon it.

Three temples to be built.

It appears to me that it was ordained by God, that from the time of the building of Solomon's temple, until the third temple shall be built, 2700 years shall pass away; and this number of years Israel shall suffer at home, and wander among all na-

tions abroad, until the end of the 2700 years. But

Why this number, 2700?

Answer.—When the children of Israel made a calf and worshipped it, they broke the whole law, and polluted it. Now it is well known that the law is formed by the twenty-seven letters of the Alphabet, therefore, God passed sentence on the nation in the wilderness, that at a future time he would cause their children to be scattered among all nations; but no time was mentioned when it was to take place, and it could not take place until David was set up; and until God made a covenant with David that the kingdom of Israel should be his for ever and ever, or properly, the kingdom of the Messiah.

King David laid the foundation of the temple and prepared every thing for it, and his son Solomon built it and finished it; but Solomon sinned the very day when the temple was finished; concerning the daughter of Pharaoh; and that very day it was determined, by the decree of God, that the same should be destroyed, as it is written, "For this city hath been to me as a provocation of mine anger and my fury, from the day that they built it even unto this day; that I should remove it from before my face." Jerem. xxxii. 31.

Here is the beginning of the 2700 years that Israel should suffer at home and abroad until the third temple should be built; each letter of the alphabet was to reign one hundred years. Now, under the reign of אבנד, the temple of Solomon was standing; for, according to the account of the Jews, this temple continued 410 years. Under the reign of the fifth letter, which is (ה), this temple was destroyed. Under the reign of this letter the people were seventy years in captivity in Babylon; also under the reign of this letter they were restored again to their own land. Under the reign of the sixth letter, which is (ו), the second temple was built; this temple continued 120 years, and under the reign of (וזחט), it was still standing. In the end of the reign of the ninth letter, which is (ט), the second temple was destroyed by the Romans. In the beginning of the tenth letter, which is (י), the dispersion of Israel commenced, and we have passed through all the rest of the letters even to the last, and now this year we reckon 1755 since the second temple was destroyed, here we find the reign of

יכלמנסעפצקרשתדסוץ,

there is yet forty-five years to fulfil the reign of the last letter, which is final (ץ); and thus, by all appearance, it must be nearly the end of the time.

Thus has Israel wandered through the whole alphabet in captivity, and suffered greatly, partly at home and partly among the nations. As for the account of the forty-five years yet to come, it ought to be known that we find that God said to Abraham, Thy seed shall be 400 years in bondage in a strange land; yet do we find no more than 210 years, which they were in the land of Egypt; and there is no doubt that the above forty-five years will be also shortened. Now we come to the statement of Rabbi Eliezer, who says, that צץ is the sign of the restoration of Israel, by which is meant, that in the year 5590 of the creation, the restoration will commence. Mark, this year we reckon 5583, or תקפג, and in seven years more will be תקצ. Mark well, the letter (צ) is number 90; and under the reign of the last letter, final (ץ.) Thus, in seven years, these two letters, according to the Rabbi, will come together צץ. And at least great changes may be expected in the year (90.) And further, it is to be observed that the two above Rabbins do not differ at all. Rabbi Eliezer's statement is the commencement of the period, and Rabbi Simeon's the end of the restoration, or the finishing of it.

Three Temples are to be built.

According to Scripture, the one by Solomon, the other by Ezra; the third is built already, and will come down from heaven. This last temple is described by Ezekiel, and in it is described the division of the land, all the Jewish holy days, the portion of the Messiah; also of all the sacrifices, and of the high priest; all this is to be found in the last eight chapters of Ezekiel. Now, if this third temple is not to be built, I should wish to know of your Society what this temple means, and to what purpose was it shewn to the prophet; also when I say the third temple, I mean the restoration of Israel; and when I say the restoration of Israel, I mean the coming of the Messiah; for these three things are all one thing—the one cannot come without the other.

Israel is a standing Miracle for all Nations.

It is well known that many of the nations were reduced sometimes even unto the dust, but rose again, and were reduced again, and rose again, and so on; and yet still do we find them this very day to be nations, still having their own land, kings and nobles, but Israel has fallen to the ground more than 1700 years, and never has since risen. This must appear wonderful in the sight of all nations. But Israel is compared to a grain of corn, which will never grow until the grain is totally rotten; then it will grow up; even so it will be with the Jews, that when they are rotten, in a very long captivity, then they will grow up on a sudden, and the time of it must be near at hand, according to all opinions.

ON THE NATURE AND OBLIGATION OF THE APOSTOLIC DECREE, ACTS XV. 29.

To the Editors of the Jewish Expositor.

Gentlemen,

I OFFER the following observations on this subject to those who are interested in the Jewish cause, for I think it important for us now to make up our minds upon it; though it has been viewed in very different lights by various individuals in the Christian Church. This decree was obviously intended to counteract the efforts of those who subverted the souls of the Gentile converts by teaching the necessity of conformity to the Mosaic law in order to obtain salvation. This was expressly denied by the apostles, (ver. 24) who nevertheless commanded them, by the authority of the Holy Ghost, to abstain from those things enumerated in ver. 29. After considering the reasons assigned by various commentators and critics for this prohibition, I am of opinion that it was intended to prevent that separation which would have taken place between the Jewish and Gentile converts had the latter indulged in those practices; and we further observe, that some of the things prohibited were concomitants of, or incitements to, idolatrous worship. That abstinence from some of the things prohibited was a matter of expediency, rather than of moral obligation, appears from that which stands first among them; *pollution of idols*, which is twice called meats or things offered to idols, ver. 29, and xxi 25. But the use of these things is by St. Paul pronounced to be indifferent, 1 Cor. viii. and x. 23—33, who teaches that our conduct with respect to them should be regulated, not by moral obligation but by expediency. The same reasoning appears equally to apply to *things strangled and to blood*, which could not be used without offence to the Jews. The other prohibition being unquestionably of a moral nature and of perpetual obligation, has led many persons to ascribe the same character to all the others, fearing lest it should be said that if obedience be in three cases a matter of expediency, it must be so in the fourth. But we must consider that the practice alluded to is throughout theNew Testament stig-

matised as a crime; though to the Gentiles it was a matter of indifference, and I need not add proofs of the impurity of their idolatrous ceremonies. On this account we find it connected with pollutions of idols, Rev. ii. 14 and 20—and with idolatry in general, 1 Cor. x. 7; and this furnishes a good reason for specifying on the present occasion this fruit of the flesh, among many others equally culpable, as to be particularly avoided.

It may he said, that there is no scripture proof of the Jews refusing to hold intercourse with eaters of blood, &c., and therefore that my exposition rests on a gratuitous assumption. Scripture proof from the nature of the case, we can have none; but from the writings of the Rabbies we learn that they did not refuse to hold intercourse with such Gentiles as, renouncing idolatry, professed their belief in the one true God, and yielded obedience to what are called the seven precepts of Noah, —to abstain from blood was one of them:—such persons were called proselytes of the gate. St. Peter, by his conduct at Antioch, shewed an inclination to treat the converted Gentiles, as if they had been idolaters, by withdrawing from their communion, compare Acts x. 28—xi. 3, on which account St. Paul rebuked him, Gal. ii. 11—14.

Christians in the east may find it expedient to abstain from things offered to idols—and those who are in habits of intimacy with Jews, converted or unconverted, should abstain from things strangled, and from blood—but in all cases it should be avowed openly that this abstinence is observed solely out of regard to the feelings of others, and that there is no renunciation of the great principle of the New Testament, which recognizes no defilement except what is moral, and pronounces, "that whatsoever thing from without entereth into the man, it cannot defile him, because it entereth not into his heart."

G. H.

M. H.'S OBSERVATIONS ON RABBI CROOLL'S REMARKS.

To the Editors of the Jewish Expositor.

Gentlemen,

I HAVE no doubt, that many of your learned correspondents, who are infinitely more able than myself, will reply to the remarks of Mr. Crooll, which appear in your Expositor for October; should you, however, deem the following observations of an Israelite, who lately became convinced of the truth of Christianity, worthy of your notice, you will oblige me by inserting them in your next miscellany. And although I might not be enabled to offer any thing origiual, (being myself as yet a novice in the doctrines of Christianity:) yet possibly I might happen to make use of some arguments, which have hitherto not yet come under the notice of Mr. C., and which might, perhaps, lead him to consider the question at issue between Jews and Christians more seriously, and cause him to read and meditate upon the sacred Scriptures more attentively.

In proceeding to notice Mr. C.'s observations, I shall not stop to examine the first of his remarks, viz. his opinion of your Society; as I should by advocating the cause of the London Society uselessly expose myself to the suspicions of my brethren (whenever I should deem it expedient and necessary to come publicly forward and declare my faith in the Lord Jesus) of being actuated by motives too contemptible to be mentioned. It is, indeed, a too well-known fact, that such is the perverseness and enmity of the Jewish people against Christianity, and such is their abhorrence of that faith, that they suspect every person, who by a diligent and careful study of the sacred Scriptures, becomes acquainted with and professes his sincere faith in the truth revealed therein, of the basest and most sinister motives. But be that as it may, I beg to state most distinctly, that I am not at all known to the London Society *as a Christian*, and, for aught I know, I may ever remain unknown to them

as such. I feel satisfied, and have a witness within, that it has pleased an unerring and overruling Providence, to bring me at length, after many anxious enquiries and perplexities, to the knowledge of Him, whom to know is eternal life, and a belief in whom purifies the heart, and brings that peace of mind "which passeth all understanding;" and of which neither the suspicions nor the reproaches of Jews and Christians will be able to deprive me; and I confidently hope, that "the Lord God will help me, and who is he that shall condemn me?"—"I commit my cause unto God, who doeth great things and unsearchable, marvellous things without number."

Every person who believes the Old Testament to be a divine revelation must agree with Mr. Crooll, that "the promise of God was given to Israel long ago to restore them to his favour, and settle them again in their own land;" and I am equally sure, that Mr. C. will coincide with me, that that promise was made conditionally, *upon the performance of certain stipulations*, which we find described in the following passages: "If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies: *if then their uncircumcised hearts be humbled*, and they then accept of the punishment of their iniquity, then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land."—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee. And *shalt return to the Lord thy God*, and *shalt obey his voice*, according to all that I command thee this day, thou and thy children with all thine heart and with all thy soul. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." Hence it appears, that the Lord, previous to his fulfilling his promise, requires of Israel the performance of certain conditions, namely, that they should *return to the Lord their God, and fulfil his law and commandments.* Should we then say, that the Jewish nation perform the required conditions (and according to Mr. C.'s opinions, to acknowledge no other God than the God of Abraham, and scrupulously observing circumcision, is more than sufficient to restore us into the favour of Jehovah and into the possession of Canaan) we should thus, by justifying ourselves, make God a liar, and profess ourselves to be more righteous than our Creator. We must, therefore, come to the conclusion, that we have not yet performed the covenant; and, indeed, we find sufficient evidence of this even in the pages of one of the most approved Jewish writers of later times, namely, in David Levi's Dissertations on the Prophecies, where he gives a true picture of the many direct and unequivocal sins and transgressions of our nation. In commenting on Is. lix. 1, "Behold, the hand of the Lord is not shortened, so that it cannot save, neither is his ear grown dull, so that it cannot hear;" Levi observes, "By this introduction the prophet intended to point out to us the cause of the length of this dreadful captivity, that it is all owing to the wickedness and transgressions of the nation, and therefore God would not hear them; *but if they were to seek him in sincerity and truth, he would answer them*, for his hand is not shortened nor his ear dull, as he says, ver. 2, *But your iniquities have made a separation between you and your God, and your sins have hidden his face from you, that he doth not*

* Levi's Dissert. Vol. ii. p. 23.

hear." Upon which passage, Levi says, "This is the real cause of this long and dreadful captivity; for if they were to repent of their sins, and amend their lives, they would instantly be redeemed, as I have shewn elsewhere. (See my Letters to Dr. Priestley, in answer to his Letters to the Jews, part II. p. 102;) *but there is so little true religion among them, and they think so little of their redemption, as scarcely to give themselves any concern about the prophecies, which foretel that important event; nay, numbers of them hardly believe a syllable of those prophecies or of revelation in general.*" The same writer observes, upon the prophecy beginning at Ezek. xx. 32: "This prophecy (as the learned Abarbanel observes) is of the utmost importance, and requires our most serious consideration, as it contains an account of the greatest part of our sufferings, which we have already undergone, as also *a true picture of the* PRESENT *impious and irreligious behaviour of our nation*, although it is upwards of two and twenty hundred years since the delivery of this prophecy, consequently there cannot be a stronger proof of the truth and verity of divine revelation than this."

Since it must thus be evident to every candid mind, that Israel, being still in captivity, have not yet turned to the Lord their God to obey his voice, I would most seriously ask Mr. C., whether it is not a point of the greatest importance to ascertain *how* we can make ourselves acceptable to God, and *by what means* we can turn to him in order to obey his voice and keep his law? I would further take the liberty of asking whether Mr. C. has ever seriously considered what the law of God actually requires of us? If he has not, he is in danger of thinking the requirements of the law less than they really are; and he may, perhaps, not be aware how great and manifold our sins and transgressions are, for the want of having measured them by the right standard. Many things may appear trifling to us, which will, however, not be deemed such in the eyes of an infinitely just and holy God, nor will our want of consideration of it make our offence the less, where the opportunity for consideration is given us. It is as much our duty to endeavour to learn what God requires of us, as to endeavour to obey his requirements. To know then his will, we must resort to the *sacred Scriptures only*, where it is plainly revealed for our instruction and guidance; and what do they teach us? A full, perfect, and continual devotion to the service of our Creator, that we should love him with all our heart and soul, and mind and strength, that we should pass our whole lives in entire obedience to his commands, and that we should also love our neighbour (our fellow-creatures) as ourselves. These are the two great and principal precepts of the law of God, which shews forth his purity, holiness, and spirituality, and which relates not merely to our outward conduct, but penetrates the motives, the secret principle, the very thoughts and intentions of the heart. Human laws take cognizance only of the outward act, and its effects upon society; but God "desireth truth in the inward parts; he desireth no sacrifices, and delighteth not in burnt-offerings; but the sacrifices of God are a broken spirit, a broken and a contrite heart." Such then being the law of God, let me ask Mr. C., whether he does not think, that we all grievously break this law? I am convinced he will say with me, We "all have sinned, and come short of the glory of God." It being then manifest to us, that we break the holy law of God, and consequently that we are all sinners, it behoves us next to enquire, what is the penalty of our disobedience? Here again the Scriptures come to our aid, which declare to us that "the soul that sinneth it shall die;" and that the further penalty for breaking the law of our Creator is his righteous displeasure. And what penalty can be conceived more dreadful, than the displeasure of an infi-

nitely wise, holy, just and omnipotent Being? "It is a fearful thing to fall into the hands of the living God." "Who can stand in his sight when once he is angry?" It is, indeed, no trifling evil to fall under the displeasure of the Lord in this world, to be visited with his heavy judgments during our short-lived existence here; but how much more terrible is his everlasting displeasure in the world to come, the awful hereafter, where "the worm dieth not, and the fire is not quenched;" where there is "weeping and wailing, and gnashing of teeth," and where "the smoke of the torment ascendeth up for ever and ever." And what will add more to the bitterness of experiencing the never-ending displeasure of God, will be the tormenting reflection, that this unspeakable punishment was amply deserved, as it might have been avoided by us; for the Lord hath declared, that he has no pleasure in the death of a sinner, but rather that he should repent and live. Thus, "we all know (to use Mr. C.'s words) that it is the delight of God to save every sinner, who turns to him with a pure heart,* and *that he is merciful to all*; at the same time we also know, *that he is a God of Justice to punish sinners for their crimes.*"

We have here the two attributes of God, that of *mercy* and *justice* contrasted, on which I would beg to offer a few observations. The attributes which constitute the character of God, although we may speak of them distinctly, are yet completely inseparable in their exercise; the nature of God being one and immutable, with no part of it can any step of his proceedings ever be inconsistent, but all must be considered as the result not of one attribute, or of another, but of that great combination of all excellencies, which constitutes infinite perfection. We may indeed make the various perfections of the divine nature the subjects of separate consideration; but it is the union of them all, in inseparable existence and exercise, that forms the character of that infinite Being, who is "without variableness, or shadow of turning." The slightest alteration of what he is, would deduct from that infinite excellence, without which he could not be God. We never ought, therefore, to speak of him as acting at one time according to *justice*, and at another according to *mercy*, if by this mode of expression, we mean, that in any part of his proceedings, in the smallest possible degree, the claims of *mercy* or *justice* are ever suspended, or left out of view. *He never acts in opposition, either to one or the other, but always agreeably to both. He is never just without being merciful, nor merciful without being just.*

Such then being the character of God, as perfectly just as he is merciful, we must of necessity consider him as a righteous lawgiver and ruler, as displeased with his guilty creatures, on account of their violation of his authority; and his *majesty, holiness*, and *justice* are engaged to punish the sinner, whilst at the same time, from the infinite benignity of his nature, he is inclined to forgiveness, or *mercy*. The great question then occurs, on this important subject:—In what manner *may forgiveness or MERCY be extended to the guilty, so as to satisfy the claims of infinite JUSTICE, and thus to maintain, in their full dignity,*

* I must advert here also to the following observation of Mr. C., which he makes in this place, namely, that God is more merciful to Israel than to the Gentiles; for unto them is given the promise over and above, even to forgive all their sins at last, which he will remember no more, and in confirmation of which he quotes Jerem. xxxi. 34. Mr. C. mistakes, however, the proper import of this prophecy; it does not relate to the *literal* Israel, but to the *spiritual* Israel; all those who have accepted of the *new covenant*, which the Lord has made with the *spiritual house of Israel: then*, when his law is put in their inward parts and written in their hearts, *then only* will he forgive their iniquity, and remember their sins no more.

free from every charge of immutability the character of God, the rectitude of his administration, and the sanction of his law?

This question seems indeed to have occurred to Mr. Croll, and he considers a point, which is generally denied by my brethren, namely, that "*the Almighty* WILL *easily find ways and means to deliver us (from sin) by the hands of his faithful servants, the one Elijah the prophet, and the other the Son of David.*" He thus admits the necessity of a *mediator*, between guilty man and his infinitely holy Creator, to clear him from sin and guilt, and which is to be effected by *Elijah* and the *Son of David*, the *Messiah*, whom the Jews generally consider as a *temporal* deliverer only. That the Almighty HAS found, and pointed out to us those ways and means, shall be my next endeavour to prove to Mr. C. by the *Old Testament*; but being fearful of making this paragraph too long for insertion at once, I shall reserve my other observations for your next miscellany, if I find that you have given these a place in your Expositor.

I remain, &c.

M. H—s.

MR. ROGERS'S REMARKS ON RABBI SYMONDS'S REPLY.

To the Editors of the Jewish Expositor.

Gentlemen,

I OBSERVE in the Jewish Expositor for this month, a reply from Rabbi Symonds to my letter, inserted in the Number for July. I am surprised to find that he has misunderstood or mistated the course of my argument in my remarks on his Censures of the Authorized Version, and in my letter in reply to his second pamphlet. My object throughout has been to prove that he is quite mistaken in accusing our Authorised Version of inaccuracy, in translating certain portions of the Hebrew Scriptures. I have not even attempted to prove that the Hebrew prophecies are fulfilled in Jesus Christ: "Being desirous to leave this subject," as I have said in my letter in the Expositor for July, "to those who are much more competent than myself to discuss it." It is one thing to attempt to prove what is the literal and grammatical sense of the Hebrew text, and quite a different thing to shew that the prophecies of the Old Testament were fulfilled in Jesus Christ. If therefore Rabbi Symonds wished to confute my statements, he should have shewn that he is right in accusing the translators of the Authorized Version, of grammatical inaccuracy; and that I am wrong in my critical remarks. This he has not even attempted to do in his last letter. I think, therefore, that I am warranted in concluding that he is wholly unable to support his assertions respecting the inaccuracy of the Authorized Version, in those passages which he has adduced. It would be impossible, in the space of a letter, to give a satisfactory answer to the arguments of the Rabbi, respecting the interpretation of the prophecies, if I were disposed to enter on this new ground of debate. But though I still wish to leave the controversy between the Jews and Christians on the subject of prophecy, to those who are more competent than myself to enter into it, yet as Rabbi Symonds calls upon me for an answer to two distinct questions, I am unwilling to refuse a brief reply, being satisfied that the subject will not rest here, but that the interpretations maintained in the Milchamoth Amunah will soon receive a full and satisfactory refutation. The questions to which I allude are the following. Referring to the common interpretation of Genesis xlix. 10, Rabbi Symonds says, "Allowing for a moment that Shebet signifies a sceptre, and Mechokeck a lawgiver, I must still maintain this to be no proof that Jesus of Nazareth is that Shiloh or Messiah. On the contrary, I can show that Jesus could not have been the Shiloh predicted by Jacob. For referring to the beginning of that address of

Jacob to his children, we find the following words, 'Gather yourselves together, and I will show you what will befal you in the latter days;' that is, after the expiration of a certain period, such things would come to pass. Now, I desire Mr. Rogers to inform me what extraordinary period had finished at the birth of Jesus? &c." The words באחרית הימים "*in the latter days*," generally refer to the latter part of some great period, though it is by no means necessary that the period should be *finished* at the time to which the reference is made. I answer then, that Jesus Christ came towards the end of that period during which the Jews continued the peculiar people of God: that he came but a short time before the temple and city of Jerusalem were destroyed, and the Jewish nation expelled from the land of their forefathers, and exiled to the different regions of the world. This I conceive to have been the important period designated by the words באחרית הימים. Rabbi Symonds's second question is comprised in these words: "I desire also to be informed from whom the sceptre departed in the days of Jesus, &c." I answer, that the sceptre of rule and authority departed from the tribe of Judah, partly, at the death of Herod the Great, the last of the Kings of Judah, when the power of life and death was taken from the Jews; that it entirely departed when all distinction between the tribes was taken away, and the Jewish civil and ecclesiastical state were dissolved at the destruction of Jerusalem. The sceptre indeed of sovereign power departed from the Jewish sovereigns of Judah, as the Rabbi rightly observes, at the removal of Zedekiah, but the sceptre of rule and authority did not depart from the *tribe of Judah*, till the coming of Jesus Christ.* And if the sceptre was not to depart from Judah till the coming of the Messiah, let me, in my turn, ask, how it is possible to maintain that the Messiah† is not come; since it is manifest that all power and authority of every kind, have departed from the tribe of Judah, for the space of nearly eighteen hundred years? I have now only to add my conviction, that the more Rabbi Symonds examines with candour his interpretations of the prophecies, the less reason will he find to confide in them. And here, in all probability, the controversy between us will terminate. I have only to express my hope, that an anxious wish to discover and embrace the truth, whatever it may be, will actuate him in his further researches into the interpretation of the prophecies.

J. Rogers.

* "Non desinet," says Joseph Mede, "esse respublica habens jurisdictionem in se."

† That Shiloh means the Messiah, is not only admitted by many ancient and modern Jews, but it is expressed in the three Targums, and in the Talmud, title Sanhedrin, chap. xi. See Patrick in loc. The paraphrase of Onkelos on the words עד עלמא עד דייתי משיחא, is עד כד־יבא שילה "*For ever, until Messiah shall come.*"

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. BAILEY, AT GIBRALTAR.

Gibraltar, 10th April, 1823.

Dear Sir,

A period of nearly fourteen years having elapsed since I last visited the coast of Barbary; from the observations I had formerly made, I was not at all surprised to find no alteration made whatever (except what time had done) in the manners, appearance, or impropriety of these people: they were the same I left them, and I much fear will continue so, until some great event takes place, to change their corrupt hearts, and turn them unto God which I

fear at present they are very distant from. These unhappy children of the seed of Abraham, are more or less scattered over the whole country: they are more numerous in the towns along the sea coast for the purpose of trade, which they have nearly in their own hands, but are obliged to pay a duty of ten per cent. on all exports and imports; yet, notwithstanding this, they manage to undersell the poor, who have only two per cent. to pay, for which cause a great many of them are employed as their agents, and by which they profit considerably. They sometimes are found out in their dishonest practices, and are punished most unmercifully for it. During the latter part of the late emperor's reign, they were better protected; at the best of times it is very bad with them. It was related to me, from an authority not to be doubted, that a Moorish boy cudgelled a *Jew* through the streets of Tangiers, and the only notice taken of it was, for him to lay on harder; such things as these are not uncommon, yet these people prefer Barbary to any other country.

With respect to their wealth I could not get any information; indeed it is the custom to appear poor for the purpose of saving what they may possess, for it is not an unfrequent thing in this country, for a man suspected rich, to be seized, imprisoned, and there kept, until every thing he has is delivered up to the emperor: this is done to Moors, so you may judge how the poor *Jew* fares.

I must now come to that part of my narrative of a more interesting nature, relative to their religious state, which I found quite similar to that here. They have two synagogues, (that is, two rooms so called,) in which, when they are assembled, there is as little appearance of religion going on, as you would meet in a crowded room in a fashionable party. They talk to each other as at other times, and every now and then your ears are annoyed with a most clamorous sound; but they appear quite satisfied, and go contentedly away.

I next enquired to what extent they had the Scriptures amongst them. Their general answer was, We have not got them, but the Rabbi has, and he reads them to us. *I.* Would you not wish to have them, and read them yourselves? *Ans.* Oh, yes, Sir, but we cannot get them, we are too poor. *I.* Can you read? *Ans.* Yes, Sir. *I.* If some gentlemen were to send you the Scriptures, could you not pay something for them? *Ans.* Indeed, Sir, we are too poor; we can hardly get bread for our children. To my enquiries relative to the New Testament, all said they had not seen it; and when I explained to them, in the best way I could, of what it treated, they shrugged up their shoulders generally, and felt no interest or curiosity to read it.

After this I introduced myself to Rabbi Toloslino, originally from Rabat, about sixty years old. I found him in a little chamber, in which was his bed, and a small box, containing, I suppose, all the poor man possessed in the world, sitting on a brick floor, reading the Pentateuch. After the usual ceremonies, I opened to him the views of the Society; he shook his head, and said, he did not know. Then laying his hand on the Pentateuch, he replied, Here is the law of Moses, in whom we believe. *I.* Have you the Bible complete? *Ans.* No. *I.* Here is one, look at it, containing all the books of the Old Testament. After looking at it some time, he said, This is very good. I then put into his hands the New Testament, which he had never seen before, and asked him if he would read it. He replied, Yes, Sir, I will; and when we meet again, I will give you my thoughts and opinions relative to it. I then told him it was my intention to distribute some amongst the Jews in Tangiers: he said, Very well, Sir, I hope they will read them as they ought; but I could wish you to distribute some of them, (taking

up the Bible,) they are very much wanted here, Sir, but my brethren are too poor to buy them; it would be a real charity to give. I left the Rabbi, and had not an opportunity of seeing him again, previous to my quitting Tangiers. During this visit, twelve Bibles and thirty-six Testaments were distributed gratuitously amongst the Jews, who received them with thanks and gratitude. I could have distributed 100 Bibles with great ease, if I had had them with me. The number of Jews in Tangiers is under two thousand: nor do I think five Bibles were amongst them, previous to giving the above number.

It is my intention (if spared) to return to Tangiers shortly, to ascertain the opinion of these people relative to the Testament; but from what I daily see and hear, I much fear it will not be a favourable one. I will do all I can, and look up to heaven to give the increase.

Their moral state is very bad, there is hardly any thing they will not do to gain money: of the two, I fear the women are worse than the men. They drink hard, a spirit extracted from figs, raisins, &c. called Jews' brandy; a most potent, and pernicious spirit it is. In their general conduct, they are as servile as they are oppressed, and no people more presumptuous, overbearing, and tyrannical when in power.

I am, your's, &c.

J. W. Bailey.

LETTER FROM BARON BLOMBERG.

Detmold, July 10th, 1823.

My dear friend in the Lord!

You have been informed by my last letter, that our Society has been actually acknowledged by the Berlin Society as a branch; and I do not delay transmitting to you a copy of the Address we have published in consequence of that event. Now, as I greatly want my dear Missionary Petri, to undertake a Missionary journey into the Prussian provinces, and the other members of the Committee also insist upon his early return, I have directed him to hasten his departure from Hamburg as much as would be consistent with the most faithful discharge of the important commission with which he has been honoured by your Committee. And I do not doubt, but a residence of two months in that city will fully enable him to give you a satisfactory report of the nature of that territory, in consequence of which you may take your measures as to the further cultivation of it. Though in Hamburg the field does not at first wear a promising aspect, yet Mr. Petri's last letter does not exclude all hope of fruit. A worthy clergyman at Hamburg, to whom I had written for Mr. Petri a letter of introduction, after having in a letter to me expressed his gratitude for having made him acquainted with this dear and pious individual, continues as follows: "In general little will be done here on a sudden, and by a Christian scholar. But a man, like Mr. Petri, who quietly and modestly, by his piety and charity, attracts by degrees some congenial minds, holds retired prayer meetings, reads the Gospel with them, thus assembles a small Society of disciples of our Lord, which gradually increases, by extending its influence over larger numbers; he appears to me to be the proper person to bring Israelites here to the Lord."

Petri has now circulated upwards of 2,000 religious books and New Testaments. May this good seed partly fall among thorns, or on the way side, it will also partly fall into a good land, where it will take root, grow up, and bring fruit; for the word of God cannot return empty. If I am asked, What good have you done? What fruit can you show me? My answer is, We prepare the ground, and we saw our seed. The husbandman, who yesterday committed the seed to the field, does not

expect to see it to-day grown up to full ears.

I have been highly delighted by a letter I lately received from Mr. Von Meyer, at Frankfort, in which he informs me of the institution formed at Stockham by Count von der Recke, for the reception and instruction of Jewish converts, destitute of other support. "Our Society," he adds, "sends for the future all the Jewish strangers who are desirous, after becoming Christians, to that institution, where they find every thing they want for examination, instruction, baptism, suitable employment; and whence, if they chose, they may be sent to the United States of North America, to form colonies, where ninety Societies for this object have been formed. Wonderful are the ways of the Lord!" I add, Blessed be the Lord, the God of Israel! for now I am relieved from all my anxieties, what to do with poor but sincere Jews, who are kept back from the Christian church, by a fear of utter temporal want. My dear Petri informs me, that in Hamburg, the minds are not yet prepared for the formation of a Society. I am therefore of opinion, that the venerable London Society will do well in appointing a Missionary in that city, who may continue the labour in the modest and unostentatious spirit of Mr. Petri. But I must lay claim on my dear Petri; I cannot do without him.

Time must now soon teach me, whether the contributions from the Prussian provinces will be considerable enough to pay Mr. Petri's journeys. I doubt, because too few feel an interest in the cause. Recommending myself unto the continuance of your friendship and intercession,

I am, your's, &c.

Von Blomberg.

Report *of the Society for promoting Christianity among the Jews in the Westphalian Provinces, under the dominion of the King of Prussia, especially in the division of Minden.*

This Society, which first was formed in November 1821, at Detmold, in the princedom of Lippe, exists now only for the contiguous Prussian provinces, especially the division of Minden. It abstains from all activity for promoting the salvation of Israel, as far as respects the dependencies of the prince of Lippe, though the president of the Society and the missionary reside at Detmold, and the town of Detmold is situated in the centre between Hoxter, Paderborn, Bielefeld, Herford, and Minden. It connects itself, according to the 8th article of its constitution, as a branch society, with the central society, established for the same object at Berlin, and has not only been received and acknowledged in that character by a letter of the 5th of February, but also sanctioned by a most gracious special order of the king's majesty of the 5th of April.

In making this event public, we call upon all Christians within the Westphalian provinces of the king of Prussia, especially the division of Minden, to unite with us in the spirit of Christian love to the effect of taking efficiently to heart the case of the people of Israel, which too long has groaned under the pressure of an unchristian, rough, and uncharitable treatment, and for being dealt with in a manner which shewed too little regard and forbearance, has been kept back from arriving earlier at the knowledge of, and the believing in, the true Messiah; because it imagined to see in him only the head of its enemies and oppressors. To deliver the Israelites from this prejudice, and to bring them to a conviction, that by faith in a Messiah, who has already appeared, they do not apostatize from the religion of their fathers; but, on the contrary, rise a degree higher to-

wards their God; this will be our unceasing endeavour: while we agree with them *indeed* in stating, that they still have to expect a Messiah; but who will be no other but He, who has appeared eighteen centuries ago; who, as the true paschal lamb, has accomplished our reconciliation to God; and after his resurrection has visibly ascended to heaven, whence he will come back again to make his people of Israel happy and blessed.

Moreover, we invite all sincere and intelligent Israelites to a mature consideration, if any other sacrifice for their sins can be acceptable in the sight of God, after that eighteen centuries ago, when their fathers rejected the Messiah, by sacrificing him, who was the Lamb of God, taking away the sin of the world, to an ignominious death, all sacrifices have ceased, their temple has been demolished, and during so many centuries, they, in the most striking manner, have experienced the severity of God for having thus rejected their Messiah.

Such among them, as are truly concerned about the salvation of their souls, who, grieved for their sins, are without peace, without hope and comfort in death, we would kindly invite to address themselves confidently to us. We pledge ourselves to impart to them, holding their names concealed, both instruction and good advice, how they may be led into the way of truth, in which alone rest of the soul, peace with God, and a solid hope of everlasting salvation is to be obtained; and we promise them, that their giving up the Talmud will be abundantly compensated by the word of God himself. It is very far from our intention, to make use of any means of compulsion; every one is at full liberty to choose for himself; but we are bold to affirm, that we are prepared to lay before every Israelite, who seeks truth, such evidences of the Christian religion, as will not only make it easy, but a sacred duty to him, to make his transition to it.

All good Christians, who take a cordial interest in the furtherance of the kingdom of God, will find no difficulty to join the Society by contributing the small sum of one dollar annually. Every subscriber for that sum is received a member of the Society; and such as give once for all a donation in support of it, let it be as small as it will, are gratefully considered as benefactors of the Society.

May the blessing of God, promised to those who bless his people, come upon us all!

CONTINUATION OF ACCOUNT FROM MADRAS.

The information which respects the population of the Cochin Jews having been received from Mr. Sargon, the acting secretary now lays before the Committee the list of the White, and those usually termed Black Jews, who dwell at that station, and their freed and household servants respectively. This list Mr. Sargon states to be the most correct that can be furnished. The Committee are aware that for those hitherto obtained, we have been indebted to registers and to foreign aid. Previous to laying it before the Committee, it appeared a natural point of enquiry, in addition to the information of which they are already in possession on the subject, as to what was meant by the terms "freed servants" and "household servants," amongst the Jews of the present day at Cochin; and this was the cause of the reference to Mr. Sargon noted in the margin of his letter, No. 5, dated 11th October last, and the information having been obtained is now presented to the Committee.

By Mr. Sargon's account, it seems that the merchandize of Hebrews among the Jews is done away entirely. The rules therefore laid down by Moses, which restricted them under the law in this respect, are of no force: for better reminiscence, however, it may be as well to make short quotations from those laws. Exod. xxi. 2—4: "If thou buy a Hebrew servant, six years shall he serve, and

on the 7th go out free for nothing; and if he came married, his wife shall go out with him.—If the wife be his master's, he must go out by himself."—Again, Levit. xxv. 39—41: "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant; but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee until the year of jubilee; and then shall he depart from thee, *both* he and his children with him." These being neither bought nor sold at Cochin, the laws just quoted are not applicable to the present state of the Jews there; besides, neither the sabbatical year nor the year of jubilee, has been kept since the dispersion, as not suitable to them, being, as they are, far from the holy land, to which alone those years have reference.

Of Household Servants.

The household servants they now have were originally purchased, (as were those they have freed,) from amongst the five lowest casts of the natives; namely, carpenters, workers in brass, gold and silver-smiths, iron-smiths, and palayen or pullee-casts; and to make proselytes from these was one of the privileges granted by Chesam Permaul, the Malabaric king, and recorded on the brass plate they now possess. Part of the ordinances of Moses, respecting the purchase of bond-servants, follow:—

Levit. xxv. 44: "Both thy bond-men, and thy bond-maids, which thou shall have, shall be of the heathen (גוים Goim) that are round about you: of them shall ye buy bond-men and bond-maids. Ver. 45, Moreover, of the children of the strangers (תושבים Advenæ) that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.—Ver. 46. And ye shall take them as an inheritance for your children after you to inherit them for a possession; they shall be your bond-men for ever."

The preceding has likewise reference to the strangers that sojourned in the Holy Land, and the Goim, or heathen, which then surrounded it. Since they have been under the British government, they have not purchased bond-men or bond-maids; they have, however, established certain customs amongst themselves, in regard to the emancipation of their household servants, which will be stated in due course. But, first, of the ceremonies observed after the purchase of a bond-servant from the natives.

Circumcision.—This rite (common to all Jews) was performed on the bond-servant by the master of the family, or one of the elders properly qualified, and thus they imitated the patriarchal institution as covenanted by God with Abraham. Gen. xvii. 12: "And he that is eight days old shall be circumcised; he that is born in the house, or *bought with money* of any stranger, (בן־נכר filio alienigena,) which is not of thy seed."—Ver 23: "And Abraham took Ishmael his son, and all that were born in his house, and *all that were bought with his money*, every male, and circumcised them." And it does not appear that they employ circumcised people in their service. After circumcision, the servant was taken to a place where there was much water, wherein he was dipped or baptised, they using the following prayer: "Blessed be thou, O Lord our God, and king of the universe, (or everlasting king,) who hast sanctified us by thy commandments, and hast enjoined us concerning the dipping of servants." After this, the Jews say, the servant becomes, in every respect, as Eliezer.—Gen. xv. 2. (namely) "The steward of Abraham's house." Ver. 3, "One born in his house;" and ver. 34, "his servant." If a female, she was only dipped or baptized, they using the same prayer as above. With proselytes, being natives, like ceremonies are observed as with the servant purchased for money; the only difference as concerns the baptism is a change in the prayer, to "the dipping

of proselytes," instead of "the dipping of servants." It appears there are three men of this description now at Cochin, who were originally heathens—their present names are Reuben, Simeon, (brethren,) and Hagim. They are termed גרים Geerim, strangers, Deut. x. 18, "God loveth the (ך) Perigrinus,) stranger, in giving him food and raiment."—Ver. 19, "Love ye, therefore, the stranger, for ye were strangers גרים in the land of Egypt." They are, however, looked upon by the Cochin Jews in no better light than household servants, which has been condemned by some Jews, who say, they should be considered as superior to freed servaats. To this, it was replied, that it had been usual since the time of their forefathers thus to designate them, though under what law or custom they are ignorant; but as they conceive their ancestors to have had more experience than themselves, they therefore conclude that they cannot alter this usage.

Of Freed Servants.

On this point, there are certain laws or constitutions of the synagogue to be observed, which they have themselves framed as already stated.

To make a bond-servant free, therefore, the master pays to the synagogue forty-one rupees for every man-servant, and sixty-one for each maid-servant. There is no fixed time, however, for the payment; and it is accordingly made whenever the master may please, and the servant be found worthy, it being considered as a mark of the master's attestation of the fidelity and industry of the servant, though some do this out of ostentation, and to obtain the praise of men. A certificate of freedom, termed "a bill of liberty," is made out; and after the servant has fasted the whole day, when the evening service is concluded, he receives the bill signed by his master, and to which the seal of the synagogue is affixed. He then goes about from house to house, kissing hands and feet, beginning with that of his former master. Thus emancipated, the synagogue grants these people certain privileges.

1st. They are permitted to make themselves ציצת seesith, or fringes, upon the four quarters of their (inner) vesture, (which is quadrangular, and termed Taleeth,) wherewith they cover themselves," vide Deut. xxii. 12. Compare Numb. xv. 38; and to use the תפלין Tephilleen, Exod. xiii. 9. 16., viz. "A sign upon their hand," (and tied on the arm, and extended and fastened to the fingers) whilst at prayers, to which the word refers.

2nd. They are admitted to complete the עשרה Asarah, or number of ten persons, who are required to be assembled before divine service can be performed in the synagogue.

3rd. When they die, a sum is granted from the funds of the synagogue to purchase a coffin for their decent burial. On the man-servant being freed, the offspring is also considered to be free. They are at liberty when freed to remain with their former masters if they please, but in that event there is no addition made of hire. They receive no more then they did before, namely, food and raiment. These customs relate principally to the White Jews, the wives and children of the Black Jews supplying the place of servants, and this, as well from their poverty, as from their having adopted the habits and customs of the natives, whom they also imitate in their dress, and which will account for the paucity of their servants in the list compared with their numbers, being as twenty-nine to one; though those who can afford it keep domestics. The White Jews, however, cannot do without them. They formerly had six or seven to a family; at present, their household servants exceed the population as 276 to 217 only: vide List. These servants, however, bond or free, can only intermarry amongst themselves; and what is more, as formerly remarked, the White Jews' servant, with the White Jews' servant, and

the black with the Black; at the same time, it is to be observed, that although it would appear they do not now take their female servants as concubines, (see Gen. xxv. 6,) yet they have connexion with them before their marriage, and some even afterwards. Should the master be so poor, that he cannot free his servant according to the institutions of the synagogue, he then only grants him "the bill of liberty," and thus frees him from his servitude or bondage; but in such case he does not enjoy the privileges above specified, nor is he considered in the same light as the servant who is so free, but rather as an household servant. There is one man at Cochin who may be called "a servant of servants;" he is entered at the bottom of the list. It seems he was purchased from among the lowest casts of the natives by the freed servants of a White Jew, and is in the most degraded degree of estimation amongst them.

I am, &c.

T. Jarratt.

Madras, March 15, 1822.

LETTER FROM MR. BECKER AT WARSAW.

Warsaw, August 4th, 1823.

Rev. and dearest Sir,

Your kind letter containing the resolution of the honoured Committee, respecting my staying here till the arrival of Mr. M'Caul, I have received, but that which you kindly promised me with the next post has never arrived. Nor have I heard, or seen any thing yet of Mr. M'Caul; I shall wait therefore no longer, but proceed to give you some farther account of what I have been enabled, through the grace of the Lord, to do since my last of the 26th of May. The same day I had a conversation with Mr. E——, by which I perceived that he has still the same Christian principles, though he had not been with me since the departure of my friends.

May 27. Was visited by the Vorsinger, spoke to him on the conversion, and from 2 Tim. iv. on the serenity, firmness, and hopes of the apostle Paul, when he knew he was going to be offered up for the sake of Christ; showing him that he had not been sorry to have believed in him, nor in the least willing to recant what he had preached.

May 28. Spoke to some Jews, who happened to be with Mr. Hall on business, and gave them tracts; one of them seemed much against Christianity, another would come to me again.

May 29. A Jewish tailor, who had been here before, said, he was much afraid of his father, because he thought that he was inclined to the Christian religion; he told me he would come here with some other persons, to hear about the things I had to say to them.

May 31. Saturday I was visited by Mr. B——, the learned Hebrew scholar mentioned before; he wishes very much that the Society might publish an explanation of Daniel's prophecies, as the Jews in general did not understand them: he pressed the subject very much; and I, from the same reason, unite with him in wishing the same. I spoke to him on Zech. iii. 9, he seems much concerned at present about Christianity. Yea, he said, he should be baptized if he had no family, and if his wife were not so much against it.

June 1. L. and his friend were again present at our German service. I spoke through the grace of the Lord, on Eph. ii. 8, 9.

June 4. Offered Tracts to a Jew who refused them, and was unwilling to hear any thing of what I had to say to him; had a long conversation with an elderly Jew, who was very attentive, nor did he make many objections; but he had still a high regard for the Talmud, thinking it equal to the Bible; sold the Prophets to a schoolmaster for two florins, and gave them gratis to another who was poorer still; he had before received a New Testament of which he had made a good use. Read with Barmann, Is. 1.

June 5. Read to the Vorsinger the answers to his five questions; he seemed particularly satisfied with the last, where I had shown him, that Joseph would not have married the Virgin Mary if she had not been of the family of David, he himself being of it, and it having been enjoined them not to marry out of their tribes, lest the inheritances should go from one tribe to the other. He had been hindered from coming to me by much business; nor was his mind disengaged enough to-day to dictate to me any more questions, though he said, he had ten more to put to me; some more Jews were with me, of whom two bought the Prophets; they paid however but little, all seeming very poor: one was a female servant, who bought a copy of the Prophets for her bridegroom, as she said: to another I gave one gratis. All received a word of comfort and exhortation. Another again confessed his belief in the Lord Jesus, and would come for instruction; he had been here several times before, but he mentioned also his dependence on the Jews in his present situation.

June 7. No Jews with me all day, though Saturday.

June 9. Sold two copies of the Prophets; read with Barmann, the 5th, 6th, and 7th chapters of Romans, speaking to him on their contents, and gave him a German book, containing the history of the life of Jesus.

June 10. Explained the Creed to Mr. Sass's coachman. Sold three copies of the Prophets to three apparently very poor Jews, each paid only one florin.

June 11. Read with and explained to Barmann part of the 8th chapter of Romans; had a conversation with another Jew who had been with me before; asking him whether he had thought farther on what he had heard the last time; he said, that he must then begin to think contrary to what he had done hitherto. I told him the truth once more, and though he could not answer to many things, yet he refused to consent to them.

June 12. Had some conversation with the Vorsinger, and read to him part of the life of Solomon Duitsch.

June 13. Spoke of the Messiah to another Jew, who was in the house on business, but he was quite unwilling to enter into any conversation with me about such things.

June 14. Saturday, was visited only by a few Jews; two of whom did not know the ten commandments. I endeavoured to teach the same to them.

June 15. Lent to a Jew, who had a great desire to know the truth, a New Testament, begging him to come to me again when he had read a part in it; a short time after, he returned with another Jew, saying, he could not understand Matt. i. 18, &c. we read then together, and I conversed with them for nearly two hours.—There came another poor Jew, who manifested a great desire to learn something, and who had received a copy of the Prophets before, which had been stolen from him whilst in an hospital, wishing very much to have another, for which he brought all the money he had got to live upon that day, which I returned to him, giving him the Prophets gratis.

June 16. Three young men, who had been with me the day before, came again, and three others, with whom I disputed for several hours. But it was surprizing how they wrested and perverted the Scriptures to model them to their own purpose: as for instance, Gen. xlix. should mean—The rod or punishment shall not depart from Judah. Dan. ix. was not at all intelligible, Daniel himself had not known it. Is. ix. the counsellor, &c. called the Messiah, Prince of Peace—the person meant by it was Hezekiah: so also Jer. xxiii. &c., &c. One of them who disputed most felt himself very much hurt, when I said the Talmud was not the word of God, because he believes that with the greatest certainty. Another bought the Prophets.

June 17. One of those Jews, who were with me last night, spent to-day the whole afternoon and nearly the evening with me; he told me that he had received a tract from me in Calvary, namely, when on my journey from hence to Russia last year; that he had read it, and that it had pleased him very much; he told me also, that the Rabbi, after I had left that place, ordered all the books to be burned, upon which two Testaments and many tracts had been committed to the fire, of which he was an eye-witness. I had distributed three Testaments, so one at least had been spared; he had retained his tract, for which, when the Rabbi heard of it, he allowed him no more publicly to read the law. The young man, having come to Warsaw on business, made much enquiry after me, and at last found me, being directed by one who had received a book from me the day before. He came quite in a hurry, and his zeal to know the truth seems very ardent, as a proof of which it may be mentioned that he was not tired of reading with me, in the course of the afternoon, the three first, and part of the 4th chapter of St. Matthew, the 1st and 2nd of St. Luke, again the 26th and 27th of St. Matthew, in Hebrew, translating it into German, and after that heard me read the 53d of Isaiah. He said his heart was full of joy, and wishes very much to become a Christian. I prayed with him before he went away.

June 18. Read with Barmann the 9th chapter of Romans, and disputed again for several hours with two of those Jews who were with me on some preceding days. I hope the Lord will have mercy upon them, and show them that they have been hitherto in error.

June 19. Had a pleasing conversation with an aged learned Jew, whom I met in the street—though he seemed not inclined to become a Christian, yet our conversation tended towards this object, and I had an opportunity to tell him what true Christianity was—he promised to visit me. A Jew resident near Sandomir, who had received a New Testament some months ago, came to me; he said that he had his children instructed in the Testament, and he himself seemed very open for conviction. I spoke to him on the things which were to be effected by the Messiah at his first, and those that would be at his second advent. Three of the young men, mentioned above, came again; one of them, who is an amiable young man, to whom I had lent a New Testament, had read through the whole of it. I spoke to them again on Gen. xlix.; Isa. vii. Mal. iii. &c.; two of them bought copies of the Prophets. After them two more Jews came, one of whom was a Vorsinger—he also bought a copy of the Prophets, and I spoke to him on Gen. xlix. Dan. ix. Is. liii. &c.

June 20. A poor sick Jew, who was going to London, begged a copy of the Prophets to read on his journey, which I gave him, with a word of exhortation: I was again visited by two of the above-mentioned Jews, when I had another disputation with them. But I see in them again most plainly, that the peculiar grace of God is necessary to convince any sinner of the error of his ways, and that no human power is sufficient. May the Lord, therefore, bless to them what they have now so often heard.

June 22. Another poor Jew, who was going to England, begged me to give him the word of God, meaning the Prophets, to read on the road. After him, two more came, of whom each paid one-half for the Prophets. In the evening, one of those young men who had been with me often last week, came again, when I had another conversation with him, which I hope the Lord has not left without a blessing.

June 24. Yesterday and to-day was engaged in getting out two chests of books I had received, being obliged to be stamped and passed. Having no time yesterday to read with J——, the young man who returned on Sunday, I gave him a New Testament, bound together with the

Prophets, desiring him to read it; I catechised him to-day about what he had read, and found that he had read the New Testament with attention.

July 2. Read with J—— to the 10th of Matthew; he had committed the Lord's prayer to memory the day before, and composed another prayer for himself, with which I was much pleased, it containing petitions for purifying his own heart, and for the Holy Spirit upon his friends, &c.

July 3. Had a conversation with two aged Jews, who seemed not opposed to Christianity.

July 4. Read and conversed again with J——; then with two other Jews, of whom one was the master of a school, and the other his assistant; one of their scholars was also present during the conversation. The master assured me that he wished to know the truth, and was very attentive when I was advancing to him the arguments of our most holy religion. The young man, too, seems well disposed; he has been in Holland before, and intends to go to Count von der Recke's institution, by whom there is an advertisement printed, which we have circulated. Some time after, the father of the young man came also with his younger son, with whom I had another conversation about the same things; he, too, has been abroad formerly, and has somewhat more than ordinary Jewish learning. His chief objection was against the Deity of the Messiah, and against his supernatural conception. I showed him Jer. xxiii. and Is. xlviii.

July 5. Saturday, spent again several hours with J——. I am glad to perceive that he is growing in knowledge, and I hope in grace, too. Also two other Jews came, of whom one had received a New Testament long since, with the contents of which I found he was tolerably acquainted. Read with a schoolmaster of the Chasidim the Epistle to the Hebrews. I hope not without benefit. Afterwards, had some more conversation with two other Jews, *who are both convinced that the Messiah has come, that our Saviour is the Messiah.*

July 8. Read with J—— both yesterday and to-day to the 22d of St. Matthew. By himself he has now read through the whole New Testament. Was visited by the Vorsinger; as he supplies a part of the Polish army with bread, his time is at present very much taken up with that, the soldiers being in the camp. He told me that the Jews were acquainted with his coming to me. I spoke to him of the sufferings the Lord Jesus had foretold to his followers; but mentioned also how glorious their end would be. Spoke to three more Jews, who came to me on the one thing needful, and supplied them with books, for which I made them pay something, even for the tracts, in order that they may value them better.

July 9. Was again visited by the Jew, resident near Sandomir—read with him the 1st and 2nd chapters of Acts—he bought a copy of the Prophets. I believe he is also convinced that our Saviour is their Messiah. Read with J—— to Matthew xxvi. Was again visited by the son-in-law of Mr. Solomon H., with whom I had a serious conversation about salvation from Matt. xxv. 31, &c. Read with him also the 1st and 2nd of Acts.

July 11. Had a conversation with Mr. Sass's coachman.

July 15. Read with J—— in the New Testament, and continued reading Tract, No. 8.

July 16. Had a conversation with Barmann, who had been hindered from coming to me by illness. Spoke to another Jew about the way of salvation.

July 17. Read with J—— in St. John, and spent several hours with L. I am much pleased with him; he possesses great talents and faith. May the Lord make use of him some time or other, as I hope, to preach the gospel to his brethren.

July 19. Saturday, read with a young Jew, and explained to him the 1st chapter of St. Matthew—continued reading with J—— in St. John; was visited by the Jew who was

here last Saturday—we read several chapters of St. Matthew together on which I spoke to him. Mr. B——, and a Jewish student, were here also for a short time; the former mentioned again about the explauation of Daniel.

July 20. (Lord's day.) J—— brought another young Jew to me who wishes to become a Christian in order that he may be saved. They both read the first five chapters of St. Matthew, on which I made remarks. This young man is from the same town from which J—— is, who seems anxious to bring him to the same knowledge and faith as he himself has. At the evening service, where Mrs. Collins, who also has contributed to our Jewish box, and to whom, as well as to another English family, I communicate the Expositor, was present, I read Dr. Randolph's sermon preached before the Society.

July 21. Read with J——, John xii. and spoke to a Jew who has read the New Testament. He wished to receive remission of sins, for which I advised him to pray to the Lord Jesus Christ who had shed his blood for our sins—another Jew was present.

July 23. Spoke to Mr. Sass's coachman on baptism, explaining to him the privileges obtained, and the duties enjoined by this solemn act. Read again with J——, had a pleasing conversation with the Vorsinger, and read the 13th chapter of John with the Jewish schoolmaster mentioned before, who is, I have *no* doubt, fully convinced that our Saviour is the true Messiah.

July 25. Read with J——, John xv. and xvi., and continued Tract, No. 8. Was visited by two Jews, who receive instructions in the Catholic cloisters—spoke to them and gave them Tract, No. 9.

July 26. Continued reading with J——, besides whom there was not one Jew with me to-day, though it was their sabbath.

July 27. Was again visited by the Rabbi from Russia, who said he found difficulty to get a passport to Petersburgh. I had a serious conversation with him on the blindness of the Jews—shewed him that to acknowledge this was the first step they had to take—that the word of God only must be their guide; that we ought to be sincere in heart, and that we must experience the power of religion. His understanding is, I doubt not, convinced of the truth. The above account of him I have received from Mr. Moritz himself. May the Lord guide him in the right way.

July 28. Read with a young Jew, who had been here before, the four first chapters of St. Matthew, and explained them to him, with J——, John xviii. and part of Rom. i.

July 31. If there are no Testaments of Solomon's translation sent off for Poland, it would be good if a parcel of two or three hundred at least, and almost the same number of single Prophets, without the Testament, for of such there is yet a great number here, were sent off, *as soon as possible.* In case there are some sent abroad, I should be glad to know where to write for them. If the Tract, No. 8, has been printed in Judeo-Polish,* we should be obliged for as many as possible; as also for 800 or a 1000 of No. 9, in the same language. Of the latter Tract, No. 9, five or six hundred might also be sent *in Hebrew.* If you could send us the whole of the Old Testament, I think the Jews will buy it, to which the New Testament might be bound. Mr. Saltet has informed me, that the remainder of the books at Odessa are now safe with Mr. von Heinlet, Hofrath und Schul director am Liceo there. In case Mr. M'Caul has not yet left England, I should be very much obliged to you for some information respecting him. He has never written to me since the end of March, and the letter you kindly promised me, I have never received. Recommending myself, as well as my brethren, Wendt and Hoff, and our whole mission, to your farther intercession at the throne of grace, and

to all who love the brethren of the Lord Jesus Christ, according to the flesh,

I remain,
Your ever faithful servant,
W. Ferd. Becker.

EXTRACTS OF A LETTER FROM MESSRS. HOFF AND WENDT, MISSIONARIES IN POLAND.

Plock, June 5th, 1823.

Dear Sir,

We take the liberty to communicate to you our experience, which we made with regard to the poor Jews since we left Warsaw. Our departure from Mr. Becker and Mr. Hall's family, who showed great kindness towards us, happened on the 10th of April. A Jew from Szirock, called H. P., whose brother, B. P., by the grace of God has been brought to the light of the Gospel, having invited us to come to S., and to take our lodging with him, we resolved to accept of this invitation; and thus we went, in the company of H. P., to that place, which is four German miles distance from Warsaw.

On the evening of our arrival the Burgomaster of that place, Mr. D., called on us. We found in him a very kind and a learned man. He expressed great delight in our cause, and told us what steps he had already taken for the improvement of the Jews in this place; but expressed, at the same time, his grief for their blindness, since they will not make use of those means for their improvement.

The next morning, Friday, the 11th, several Jews visited us: but we soon perceived that they came to quarrel. They began by showing us, that the passage Isa. vii. 14, has been wrongly quoted in the New Testament, whereas the preterite הרה, has been put into the future תהר, Matt. i. 23. Every reasonable answer to that objection seemed to be quite in vain; but we turned the conversation to sin, righteousness and judgment, and explained Dan. ix. 24. to them. Some were mocking, others became attentive. In the afternoon some other Jews came. They listened very attentively, when we spoke to them about the state of men in general, and explained to them the Scriptures. One of them, an old man, said that he agreed with us in every point, especially in what we said about the wickedness of the Jews here in Poland; but he could not consent to our insisting upon Christ's being the Messiah. We showed him the truth of this point from several passages of the Old Testament. At his departure he embraced us. In the evening the brother of our landlord (B. P.) came from Warsaw for the purpose of reading the New Testament with us, and to be instructed. We are much delighted in the sincerity of this dear young man.

Saturday, 12th. We had many conversations with Jews, so that we were kept in activity almost all the day long, and much exhausted in the evening. Several persons, of the nobility came likewise to us, to whom we explained the object of our Society, and the nature of true Christianity.

Sunday, 13th. This morning B., W., and H., united in prayer, and meditated on Isa. liii. 5. Late in the evening A. came to us, just when we had two very obstinate Jews against us, whom we rebuked about blasphemy. Soon the conversation took another turn, and we sat down quietly. Mr. A. said he could not but love us. I told them what love the Christians in England have to the Jews; how they pray for Israel, and how they seek after the Jews in all quarters of the world, which seemed to strike them very much; and thus we spoke together till very late in the night.

Monday, 14th. A great number of Jews assembled again, furnished with new arguments against us. After having, by the grace of God, refuted those objections which their speaker

made against Christianity, we told them, that our holy religion is not the true one because we pretend that it is, but because we can testify this by Moses and the prophets; and that therefore Moses and the prophets will one day be the judges of those who would not accept it and be saved by it. Our landlord, his wife, and the other Jew who lives with him, seem to be much inclined to believe the truth of the Gospel.

Tuesday, 15th. Several conversations took place this morning. A. took frequently our part, and was rebuked for it by another, a very perverse Jew.

We left many tracts and two New Testaments in this place: one with our landlord, who, we expect, will not destroy it, and one with another Jew. To other Jews we lent it only during our stay here, and when we took it from them, we told them that they might come in future times to our landlord and read it, if they felt an inclination to get more instruction. The Burgomaster assisted us in our work as much as he could; he frequently introduced Jews of rank, who had business with him, that they should converse with us.

Thursday, 17th. About noon we set out for Pultusk, three German miles from S., our landlord accompanying us. On the road we called for a Jewish innkeeper, who had been with us in S. and opposed us very much. We spoke again to him, and left him two tracts. When we departed, he said, "May the good God grant that we all soon may know what is truth." Our landlord commending us to an opulent Jew in P., we took our abode with him. However, we soon found that our landlord in S. is a great enemy of our cause; he not only rejected himself the truth, but even prevented others from coming to us, as they were obliged to pass his shop; but, notwithstanding, several Jews came to us, to whom we could point out the way of peace, so that we had almost every day some with us.

Sunday, 20th. Two other baptized Jews paid us several visits; one of them, who understands Hebrew very well, has made several inscriptions in Hebrew, containing many prophecies concerning the Messiah, on a cross which has been erected in a Catholic church-yard.

Tuesday, 22d. Our landlord being without the town, some Jews, who live in the yard, came to us in the evening. When we explained to them Isaiah liii., one of them observed, that it would be a very remarkable thing, the Jews now at last should accept that for a truth, which their forefathers, through so many generations, rejected as falsehood. In answer to this, we explained to them Hosea iii. 4, 5. They went from us with affection. To one of them, a teacher, we gave, the next morning, the New Testament, requesting him to read it to his brethren. Other copies of the New Testament which we had lent to Jews, we found better to take back, there being already several New Testaments in circulation.

Wednesday, 23d. We left P. and went to Nasielsk, three German miles, where about 600 Jewish families are said to live.

Mr. G. returned in the evening with several respectable Jews, who objected, that Jesus cannot be Messiah, because he spoiled the law. We made Mr. G. read the fifth, sixth, seventh, and twenty-third chapters of Matthew; after this we asked, whether Jesus had indeed spoiled the Torah. Mr. G. said, No; and defended his conviction against the others.

Friday, 25th. An interesting conversation took place with the Jews on the cxth Psalm. A Jew, who was called learned, not being able to show that our interpretation of it was wrong, went away, and returned with another, who brought the commentary of Rashi with him, out of which he would prove that the Lord of David is Abraham, and Melchisedec is Shem. After W. had convinced them that this interpreta-

tion is wrong, we showed them how dangerous it is, to think that Rashi is infallible in his commentary on the Bible.

Saturday, 26th. Great numbers of Jews were with us. Long conversations took place. By the grace of God the Jews were obliged to consent to one of our interpretations after the other. We could not finish the subject, since the time approached when they must say their evening prayers. They promised to return to-morrow to continue the matter, but came not.

On Sunday, 27th, we had divine service, when we meditated on John xvi. In the afternoon H. had a long conversation with a Jew on the nature of sin, and proved that it is a property of the soul, and not of the body, as the rabbins say. G., who was present, agreed with H. These and other things of the same kind, gave us an opportunity to prove that the arguments of the Cabala and the Talmud, are only taken from the philosophy of Plato and other Heathens, and are by no means revelations of God. Read afterwards, with G., Rom. xi. and Heb. xi. W. had, during this time likewise, a long disputation with a Jew in the house of a miller in this place, who is a German.

Monday, 25th. Being a fair here, several foreign Jews came for books. In the evening we had several important conversations with G., and finding him worthy of it, we gave him a New Testament.

The next morning, 29th, several Jews came to purchase the New Testament; to two of them we sold it. We perceive that the multitude of Jews in this place is already much divided; the smallest part is for, and the greater against us. G. continued his visits daily, and got thus instructed in the fundamental points of our holy religion. He told us, that the other Jews already begin to call him an apostate; but he then lays before them those passages of the Bible on which we found our arguments, requesting them to give a more natural explanation on them than we do, which they are not able; and then he shows them, that they are the apostates from the true faith. Even the pre-chanter confessed that he could not explain the 110th psalm in a more natural way. To the Lord belongs glory and power.

Thursday, May 1st. Finding that the Jews, *especially now*, promote with zeal the diabolical book, Toldoth Jeschu, we found a tract, in which a plain and well-founded answer to that book is given, of great importance here in Poland. We began, therefore, with the translations of the Rev. Mr. Hamilton's letter to Dr. Hirschel, to make use of it in writing a tract for the wants of the Polish Jews. This translation, by the grace of God, we finished in a short time.

Saturday, 3d. Not one Jew was with us. In the evening, however, we heard that a banishment (חרם) had been pronounced in the synagogue against those Jews who shall continue to come to us, which gave us a new reason to pray for this *blinded* people.

The next morning H. asked some Jews, whom he met near the house, whether the חרם was the reason that they did not come. They assured him that they should not listen to a banishment with regard to us, because no Jew in the whole town has such a love to his brethren as we have to the Jews. G. and another Jew soon came, but we having divine service, went away again, after having heard a part of our meditation on Matt. vii. 14. In the evening, and on the following day, several Jews came again. G. assured us, that we had left him a precious present in the New Testament.

Tuesday, 6th. We set out for Plonsk, four German miles from N. Soon after our arrival, we were visited by a Jew of education, called Mr. G. We soon perceived that he is a secret friend of our cause. He observed, in the course of our conversation, that the book of Isaiah contains many

things which a Jew may make doubting, whether he is in the right way. He observed farther, that God once surely loved the Jews, but now he does not, &c. On the other hand, he consented to, that since some time the punishments of God are gradually declining from them.

The next day, great numbers of Jews visited us, to whom we spoke concerning our coming to them, and what consequences this would have for them in eternity, after their receiving or not receiving our message. But, alas! soon we learnt, that several of our tracts were lying in the streets torn in pieces. We went to find them out who had done it. This had the consequence, that they ceased from destroying them publicly.

H. being since some time poorly, was so much overtaken by it, on Monday the 12th, that he was obliged to leave almost all the conversations with Jews to W. The Jews here seem to be still in great darkness. W. argued for a long time with several Jews, and pointed out to them the true meaning of the prophecies concerning the Messiah, so that they could not object any thing more. But so great is their blindness, that even when they must tell themselves, they are in the most dangerous error, they will not be brought to the truth. May the Lord give them his Spirit.

Tuesday, 13th. Mr. G. returned to us those German and French writings which we had lent him, bought a copy of the Prophets and New Testaments, and expressed the wish to do something for our cause; was very attentive when W. explained to him the love, holiness, and righteousness of God in the work of redemption; and complained much about the ignorance of his brethren. In the evening a great number of Jews were with us, whom we showed the falsehood contained in Toldoth Jeschu. But they would not listen to the truth, and mocked where they could give no answer at all.

Wednesday, 14th. We left P., and went to Wyszogrod, four German miles from P. We found there a very wholesome lodging. H. anticipated the hope, that the Lord by these means would graciously restore his health, if it should be necessary. Some days passed before the Jews approached us, we finding it better to avoid, if possible, every public attack.

The Jews being informed that we should attack them in their synagogue on their Pentecost, Friday, the 16th, were resolved to leave the synagogue as soon as we should enter it; but being disappointed in this respect, they in the afternoon came to us, and even *in such numbers, that our room and the place round about our house were quite crowded.* However, no disputation took place on this day; they quietly listened to what we said and asked for books.

The next day they began to bring forth their objections; especially two Jews of the Chasidim, defended the Jewish principles. H. being somewhat restored, argued with one, and W. with the other; both were surrounded by many Jews. H. soon perceived that his opponent is not a man who seeks the truth, for he began very soon to injure both ourselves and our cause, and therefore H. was obliged to break off and bid him go; but W. could speak in a reasonable way with his opponent. We were visited by a Jew who had been in England two years ago, and is going there again. This man complained much about the ignorance and wickedness of the Jews in this country.

Sunday, 18th, (Pentecost). W. and H. went to the Lord's table in the Protestant Church in this place, and were refreshed and strengthened by the Redeemer's love, which is stronger than death. In the afternoon we visited the Rev. Mr. Mielke, who took much interest in the accounts of the extension of the kingdom of God. We left Cunningham's Sermon with him. In the evening the Chasid Tuchal, and other Chasidim, came and staid with us till very late in the night, by which we were much fatigued indeed. Though he was a little more reasonable than yesterday; however, he did not blush to call again darkness light,

and light darkness. The explanation which our Lord hath given of the Ten Commandments, Matt. v. he called an addition to the law, but the whole Talmud he would not allow to be so.

Monday, 19th. In the morning we attended the divine service, and dined afterwards with the Rev. M. Meilke. He told us, that he went twice through Mr. Cunningham's Sermon, and had got quite another view of the conversion of the Jews by it than he had before. In the evening we endeavoured to prove to the Jews, that without true repentance a man has no reconciliation, and without reconciliation no repentance; this we showed them from the Levitical dispensation, and afterwards shewed them, that Christ was the antitype of that dispensation.

Tuesday, 20th. A young Jew, who lately has been married, visited us again, and finding us alone, he expressed his conviction that we are in the right. H. being occupied in writing, made him read the New Testament. After he had gone through the five first chapters of Matthew, he expressed his delight in this book, and the wish that we might open a school where he could learn something really useful.

Wednesday, 21st. A Chasid told H. that he should consider him as one of his brethren, if he only would not insist upon Jesus being the Messiah. When H. had given him the reasons why Jesus is his all in all, he seemed to know no answer to this. H. had afterwards a conversation with him on the nature of sin, by which the heart of the Chasid seemed to be touched.

Thursday, 22d. Tuchal brought a book, out of which he would prove the infallibility of the Jewish belief. We went together through the thirteen heads of the creed. W. observed, that one principal doctrine of the Bible has been omitted, "the sufferings of Messiah as a ransom for the sin of the people;" (Isa. liii.) and we then argued on this point. T. objected, that Messiah shall give peace, but Jesus had only raised war and contention between men. We explained to him the peace which all who follow Christ enjoy, and that that war, which not only Christ, but even Moses and the prophets have enkindled, will only cease at that time when no evil-doer is more on earth, it being a war between light and darkness—good and evil.

Saturday, 24th. A great number of Jews assembled after dinner. By the assistance of the God of truth, we were enabled to silence all their objections by Gen. xlix. 10, Isa. xi. 10; conf. Hosea iii. 4, 5, Dan. ix. 24—27; conf. Haggai ii. 7—9. They went away divided amongst themselves. In the evening several of them returned, introducing a young man, who was said to be well versed in the Bible, a case very seldom among the Jews. However, his objections were, of course, likewise groundless. We made him read several passages of the New Testament; Matt. v. 27—30, struck him, and he requested us to allow him that he might take the book home, which we allowed him.

Tuesday, 27th. Long conversations took place again with several Jews. One of them, to whom W. proved last Saturday, from Numb. v. 7, part of the lesson for this Sabbath, that he is an evil-doer, came to tell us, that we falsely interpreted that passage, and that he gave us the explanation of Rashi. This gave us an opportunity to show them that the Jews usually explain the commandments of God in such a way, that they remain innocent, even in their greatest wickedness. In the afternoon several Jews were very attentive, when H. explained to them how sin came into the world, and how man can become delivered from it by the second Adam, the Messiah, Jesus Christ. They asked, "What true repentance (תשובה) is?" which we showed them from the signification of the word. Two young Jews, who requested us for instruction in writing, come every afternoon, and are much attached to us. May they thus come to the Lord Jesus!

Saturday, 31st. Among others, we were visited by a well-educated Jew, a custom-officer, whom absence from town prevented from coming sooner to us. He told us that he had been with G. in Plonsk, who had commended him to us. He complained much about the blindness of his brethren in this country, and thought it very useful that those Jews in the different towns where we have been, who are convinced that we are in the right way, should unite in assisting us in our work. However, he himself wants still much knowledge in those things which belong to his eternal peace. We spoke to him about them, and furnished him with several tracts.

Sunday, June 1st. Tuchal the Chasid returned the New Testament which we had lent him; but, like the Pharisees of old, he has become still more perverted by seeing the great deeds of Jesus, and thus he continued to fight against the Holy One of Israel. After H. had several times rebuked him concerning blasphemy, he told him to leave the room. May the Lord have mercy on this blind young man.

Monday, 2d. That young Jew, who seems to be very sincere, (see 20th of April,) told us, that he is abused by the Jews for his insisting upon it that we are in the right. H. made him a present of the New Testament. Our two disciples, N. and S., expressed their grief that we are now leaving W. again, and they cannot go on in learning. The elder one, about seventeen years of age, is a very lovely and honest boy. We hope the Lord has opened his heart. Late in the evening M. C. visited us again. We gave him a New Testament and a Tremellius's Catechism. The other New Testament, which we had lent to Jews, we thought better to take back again.

Tuesday, 3d. This morning we left W. and went to Plock, five German miles from W. On the road we spoke, in a Jewish inn, to an ignorant Jew, and gave him a tract.

Wednesday, 4th. Early in the morning a Jew from Ostrolenko came to us, and told us that he is willing to become a Christian. We found soon that his motives were not pure, and therefore spake to him about true Christianity; but, notwithstanding, we told him that we were willing to instruct him, hoping that the Lord may open his heart. We gave him several tracts. He told us that he wants temporal assistance, but we gave him the reasons why we cannot give him any. In the afternoon *our room was crowded with Jews who wanted books.* We gave to them as many as we thought to be useful. However, these visits are only for getting tracts: as soon as we find it good to leave off from distributing them, the number of Jews disappear. To-day we received letters from Kœnigsberg and Bremen. In the latter town the active pastor, Mallet, embraced the opportunity of the baptism of a young Israelite, who was baptized by the Rev. M. Muller, to lay the foundation of a Jewish Society at that place, after he had addressed the assembly in a very affectionate way, and laid before them how the Christians owe all benefits to Israel, and how little we show our gratitude for it, but on the contrary, hostility; and explained to them the spiritual misery which is prevailing among the Jews in Poland and Russia. Many Christians subscribed immediately, and a considerable sum was collected at the door. Mr. J., a young Englishman, has likewise been very active for this matter. Praise be to the Lord for ever and ever. Amen. On the other hand, we were disappointed in our expecting that some temporal assistance might be given to the two young Israelites B. and L. both from B. and K. From the former place we were informed, that no temporal assistance should be given, and from the latter, that these young men cannot be received in K., for several reasons. However, the Lord will provide. From K. we were likewise informed, that three chests of books were arrived from our Society, and since the intended school for Jewish

children has not been established, the Society at K, will not be able to make use of them, and therefore the Rev. Dr. Weiss asked us whether we can make use of some of them. We are very glad that this opportunity is offered to us, and shall, without delay, have sent a quantity of them, if these chests contain Polish Hebrew and Hebrew New Testaments, and Polish, German, and Hebrew tracts.

Thursday, 5th. W. spoke this morning for a long while to a number of Jews, on the consequence of the real knowledge of Messiah. Some seemed to feel the truth of what he said. In the afternoon we were likewise much engaged. Several gentlemen of the commission of the county had the kindness to visit us.

Friday, 6th. Jews went to and fro from the morning till the evening, so that we could not write our letter without many interruptions, and were therefore obliged to take the night for finishing it.

Our dear brethren in Stansted will be furnished with a good deal of *very useful* knowledge of the Talmud, if they can spare a portion of their time for the study of Eisenmenger's Disclosed Judaism, (Eisenmenger's entdecktes Judenthum). We find this work very useful for us.

L. Hoff.
G. Wendt.

JOURNEY OF THE REV. MESSRS. SARGENT AND EVANSON.

On Sunday, September 14th, last, the Rev. J. Sargent preached two Sermons for the Society, at the Church of the Rev. Matthew Vicars, (Exeter), at each of which collections were made. The following Tuesday, Sept. 16, the Anniversary of the Devon and Exeter Association was held, in the spacious room of the London Inn, and attended by a large and most respectable assembly. The absence of Sir John Kennaway, President, was happily apologized for, by his son, J. Kennaway, Esq. who expressed his father's regret at the unavoidable detention, as well as his lively interest in the prosperity of the Association. The Rev. Matthew Vicars having taken the Chair, a gratifying Report was read by Mr. Sloman, Secretary, and the Meeting addressed by J. Kennaway, Esq. and Colonel Young; Venerable Archdeacon Grace, (from Ireland), and Rev. W. A. Evanson; Rev. J. Sargent, and Major Richardson; Rev. J. Holmes, and Rev. J. Marriott, (of Broad Clyste). A marked attention was manifested, and a collection of nearly £20. was made at the doors.

The deputation proceeded thence to Plymouth: when a public Meeting was held on Thursday, Sept. 18, at the Royal Hotel, numerously and respectably attended. Captain Wise, R. N. presided. The Report was read by the Secretary, Captain Thickness, R. N., and Resolutions severally moved, by Rev. Messrs. T. Hitchins, J. Sargent, — Golding, W. A. Evanson, — Nantes, Lieut. Rhinde, R.N., and Mr. Cresswell. The statements seemed to produce a strong impression upon the Meeting, and a collection was made of nearly £8.

On the following evening, Friday, Sept. 19, the Plymouth Dock Association held its Anniversary in the Town Hall, Dock. The Rev. T. Hitchins in the chair. The attendance was remarkably good; and the Meeting addressed by nearly the same persons as at Plymouth, and with equally gratifying results: about £5. was collected at the doors.

On Sunday, Sept. 21, Sermons were preached, morning and evening, by the Rev. W. A. Evanson, at St. John's, Plymouth Dock, (Rev. T. Hitchins, Minister). Collections amounting nearly to £15. Rev. Mr. Sargent preached in the morning at St. Andrew's, Plymouth, (Rev. Mr. Gandy, Vicar), (no collection), and at Stonehouse Chapel in the evening, collection about £4.

On Friday, Sept. 26., the Anniversary of the Dorchester Ladies' Association, was held in the Town Hall, Dorchester. Robert Williams, Esq. of Bridehead, M. P. in the chair. The attendance, though not numerous, consisted of persons of the

first respectability, amongst whom was W. Moreton Pitt, Esq. M. P. for Dorsetshire, and a Moor, Sadi Ombach Boubi, who listened with much attention to the proceedings. An admirable Report was read by the Rev. Mr. Jackson, Secretary, and the Meeting addressed at some length, by the Rev. Messrs. Sargent and Evanson, after whom, a few appropriate observations were made by Rev. Mr. Richman, and Rev. Mr. Onslow, and the sum of £18. collected.—The same evening sermons were preached by the Rev. W. A. Evanson, at St. Peter's, Dorchester, (Rev. Mr. Colson, Vicar); and at Poole by the Rev. J. Sargent. The collections at both amounted to nearly £20.

On Saturday, Sept. 27, Messrs. Sargent and Evanson proceeded to Sherborne, from whence Mr. Sargent went on to Bruton, in order to preach at Bruton and Pitcombe on the following Sunday, Sept. 28. Mr. Evanson remained at Sherborne, and preached that evening, (Saturday,) at Milbourne Port, (Rev. Mr. Owens, Vicar), sum collected, £5. 10*s.* and the next day, Sunday, September 28, at Sherborne, in the morning, (Rev. J. Parsons, Curate), collection £11. 6*s.* and at Yeovil in the afternoon, (Rev. T. Phelips, Vicar), collection about £10. Collections at Bruton and Pitcombe, £8.

Mess. Sargent and Evanson would take this opportunity of returning their warmest thanks, in their own, and in the name of the London Society, to the several friends who received and entertained them with such kind and Christian hospitality, and to whose valuable assistance they are deeply indebted for furthering the objects of their journey. They would also express their conviction, that the cause of the Society is decidedly on the advance, in those places which they have visited: that its friends are increasing in number, and strengthening in attachment, and that there prevails a daily extending opinion, that the conversion of God's ancient people, to the faith of our Lord Jesus Christ, is essentially interwoven with the prosperity and glory of His Church.

ANNIVERSARY OF THE NORWICH AUXILIARY SOCIETY.

The Sixth Anniversary of this Society was held in St. Andrew's Hall, on Thursday, October 9th, on which occasion, Rev. F. Bevan took the Chair.

An excellent Report having been read by Rev. Mr. Day, one of the Secretaries, Resolutions were severally moved and seconded by Rev. Messrs. Simeon, Marsh, Evanson, Ruell, Girdlestone, Barker, Dr. Pinkerton, and Mr. Youngman, (a respectable Dissenter,) who ably moved a resolution in favour of the circulation of the Hebrew Testament. The meeting was numerously and respectably attended.

Another Meeting was held in the boy's school-room, Tombland, on Friday evening, the 11th instant, for the purpose of giving information respecting the operations of the Society to the weekly contributors, and others, who could not attend the Annual Meeting in the Hall. This meeting was numerously attended, and seemed to feel more deeply than ever the vast importance of the cause which it was assembled to support.

Sermons were preached, and collections made, at the following churches:—

At St. Augustine, (for Hebrew Testament Fund) by Rev. W. Marsh, £7. 17*s.* 4½*d.*

At St. Gregory, Rev. Mr. Simeon, £8. 4*s.* 3*d.*

At St. Michael at Plea, by Rev. Messrs. Evanson & Ruell, £4. 10*s.* 11½*d.*

At St. Edmonds, by Rev. D. Ruell, £5.

At St. Lawrence, in the afternoon, by Rev. D. Ruell, £10. 13*s.* 1*d.*

At St. Lawrence, in the evening, by Rev. D. Ruell, £7. 12*s.*

The Sermons were well attended, and a great interest was excited at several of them by the attendance of a number of Jews, who heard with respectful attention and lively interest, what was delivered to them

selves, and respecting their nation. Some of them who attended had previously applied to an active friend of the cause for some of the publications of the Society, and evidently appeared concerned for their spiritual welfare. The collections, altogether, amounted to nearly £. 65; and the cause appears to be taking root in the hearts of the people. Having begun to pray for, and seek the peace of Jerusalem, may they share in the blessing promised — "They that love thee shall prosper."

On his return home, Mr. Ruell was invited by the Rev. H. Blunt, Vicar of Clare, Suffolk, who had lately become a member of the Society, and kindly offered his church to preach on Tuesday afternoon, the 14th inst. Notwithstanding the inclemency of the weather, the Sermon was numerously and respectably attended. There were present six clergymen, The collection amounted to £11. 1*s*.

ANNIVERSARY OF THE BRISTOL AUXILIARY SOCIETY.

The Annual Meeting of the above Auxiliary Society was held in the Great Room, on Thursday, the 16th of October, and was numerously attended.

The Chair was taken by Arthur Fowkes, Esq. and an excellent Report read by the Rev. J. Glover, Secretary of the Society.

Resolutions were moved and seconded in the following order, by G. Thorne, Esq. and the Rev. C. S. Hawfrey; the Rev. T. T. Biddulph, and the Rev. G. Hamilton; the Hon. and Rev. T. Powys, and the Rev. F. Elwyn; the Rev. M. Brodie, and Rev. W. A. Evanson; Major Mackworth, and the Rev. J. H. Stewart; Mr. Sheriff Pinney, and the Rev. W. Day.

Sermons were preached by the Rev. Messrs. Stewart, Evanson, Hamilton, and Hawtrey, at the following churches:—At St. James's, St. Werburghs, St. Philip's, St. Thomas's, St. Michael's, St. Mary Redcliffe, Temple, and Bedminster.

The Collections generally exceeded those of the last year.

ANNIVERSARY OF THE GLOUCESTER AUXILIARY SOCIETY.

The Annual Meeting was held at the Tolsey, on Tuesday, the 21st of October. The Hon. and Right Rev. the Lord Bishop of Gloucester in the Chair.

An interesting Report was read by the Rev. T. Maitland, one of the Secretaries, and Resolutions moved and seconded as follows:—By Major-General Prole, and the Rev. C. S. Hawtrey; Captain Jenkinson, R. N. and the Rev. J. Whish; Captain Hawker, R. N. and the Rev. George Hamilton; T. Newenham, Esq. and the Rev. T. Kempthorne; Dr. Baron, M. D. and the Rev. W. Marsh: T. L. Walcot, Esq. and the Rev. T. Hall.

Sermons were preached the preceding Sunday by the Rev. W. Marsh, and T. Maitland; and by the Rev. G. Hamilton on the Tuesday evening.

ANNIVERSARY OF THE HEREFORD ASSOCIATION.

The Annual Meeting was held in the Town-Hall, at Hereford, on Thursday, the 23d of October. The Rev. J. Strahan in the Chair.

Resolutions were moved and seconded by the Rev. Messrs. Neville, Gipps, Hamilton, Marsh, Hawtrey, James, and Barnes. £41. was collected at the door.

A Sermon was preached on the preceding evening by the Rev. C. S. Hawtrey.

The deputation afterwards proceeded to Worcester, where a Meeting of the Ladies' Association, formed during the visit of the Rev. A. S. Thelwall last year, was held in the Town-Hall. It was numerously and respectably attended. The Rev. Digby Smith, Rector of St. Martyn's, kindly took the Chair on the occasion.

Resolutions were moved and seconded by the Rev. Messrs. Davis, Morgan, Havergat, Hamilton, Hawtrey, Marsh, and Evanson, and by Captain Sherwood, and J. Arden, Esq.

A Sermon was preached the same Evening by the Rev. W. Evanson, and on the following Sunday, Sermons were also preached by the Rev.

Messrs. Hamilton and Hawtrey. Collection, after the Meeting, £. 17.—After the Sermon, by Mr. Evanson, £7. 17s. After ditto, by Mr. Hamilton, £20. After ditto, by Mr. Hawtrey, £18. 10s.

The Rev. G. Hamilton also preached at Cheltenham, and the Rev. W. Evanson at Monmouth. At the latter place, the collections amounted to nearly £.17; and a small party of Ladies assembled on the following morning, when the foundation of a Female Association was laid, which we trust will (like that of Worcester) prove in due time an efficient help, under God's blessing, to our cause.

BAPTISM OF ANOTHER JEW AT THE EPISCOPAL JEWS' CHAPEL.

On Sunday evening, October 3, a converted Jew, a native of Poland, was baptized in the presence of a numerous Congregation, at the Episcopal Jews' Chapel. He left Poland early in life, and had for many years travelled as a merchant in various countries. His attention having been called to the subject of Christianity, he resolved to examine the Scriptures for himself, and spent the whole time of his last voyage from Jamaica to England, in comparing the Old and New Testament together, with an earnest desire to be led into the truth. The result was what will ever be the case with the *sincere* enquirer, that he was convinced that Jesus of Nazareth was the Messiah of whom Moses and the Prophets did write, and in Him he found a Saviour exactly suited to the necessities of his awakened soul. After his arrival in England, he spent two months more in the diligent study of the Scriptures, when he became earnestly desirous of making a public profession of his faith. Not knowing what course to pursue he went to the house of the Rector of a Parish in London, at whose church he had attended on the Sabbath days, but was told he had left town, and would not return for a fortnight. Having heard of the existence of a Missionary Society, he then enquired and was directed to the house of the London Missionary Society, and made known his case to the Assistant Secretary of that Institution. Being told by him that he had better make application to the Jews' Society, he replied, "Why should you wish to send me to the Jews, when it is my earnest wish to become a Christian?" The Secretary soon rectified his mistake by explaining the nature of the London Society, and gave him a note of introduction to the Chaplain of the Episcopal Jews' Chapel; a satisfactory testimony to his former character was obtained, and it appearing after much examination, that there were sufficient grounds to hope he was now through the grace of God, a sincere believer in all the fundamental doctrines of the Gospel, and truly desirous of devoting himself to the service of his Saviour, the ordinance of baptism was administered to him. The evening of the Typical Lecture was chosen for the occasion, and a still more numerous assembly of Jews than before were present at the solemnity.

DEPARTURE OF THE REV. C. NEAT, AND DR. CLARKE, FOR GIBRALTAR.

The Rev. Charles Neat, accompanied by his wife and Dr. Clark, an Irish physician, sailed on the 10th of October, for Gibraltar, where they will remain some time, and then proceed to Leghorn. Dr. Clark goes out on his own account, but being anxious to be made useful in promoting our cause, he has requested to be considered as an agent of our Society.

Subject for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, Nov. 2d.—Moses a Type of the Messiah.

ERRATUM.

In our last, p. 414, after a Sermon at Bradford, by Rev. C. Simeon, *for* £10. 5s. 6d. *read* £19. 14s. 6d.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Boyes, Mrs. Charterhouse-square, collected by her	2	12	0
Carnegie, Lady, by Rev. J. H. Stewart (For Palestine Fund)	5	0	0
Do. Miss, do.....do	1	0	0
Friend, by Mr. Crickmer	1	0	0
Hamilton, Alex. H. Esq. the Retreat, near Topsham, Devon..	10	10	0
Hopkins, Miss, collected by her	1	9	0
Jones, Miss, do. do.	1	0	0
Lady, by Rev. J. Arundel, Scotch Church, Swallow-Street	2	2	0
Tatlock, Mrs. collected by her	1	0	0
Bedford Society, by C. Dumelow, Esq,	55	0	0
Bristol do. by W. L. Glover			
For General Purposes 87 10 0			
For Schools 1 0 0			
For Hebrew Testament .. 15 4 0			
	103	14	0
Bristol Ladies' do. (For Schools)	46	6	0
Bruton, Somerset, (Rev. W. Cozens, *Perpetual Curate*) collected after a sermon by Rev. John Sargent	5	0	0
Clare, Suffolk, (Rev. H. Blunt, *Vicar*) do do. by Rev. D. Ruell	10	11	6
Derby & Derbyshire, Bonsall, &c. Society, by Rev. Robt. Simpson	20	0	0
Dorchester Ladies' Society, by Rev. J. L. Jackson	72	0	0
Do. Sherborne do. by the Misses A. & H. Spratt	11	8	0
Exeter Ladies' do. by Miss F. E. Woollcombe	27	10	4
Gloucestershire Society, by A. Maitland, Esq.			
For General Purposes 30 15 1			
For Hebrew Testament ... 6 19 6			
	37	14	7
Gosport do. by Rev. Richard Bingham	2	10	0
Hereford Ladies' do. by Mrs. Love	75	18	3
Kettering do. by Miss Green (For Hebrew Testament)	8	0	0
Latchford Society, by Rev. R. W. Allix	18	0	0
Leeds Ladies' do. by Mrs. Dixon	70	0	0
Liverpool, by Wm. Simmons, Esq.	5	5	0
Manchester Society, by S. Moxon, Esq.	80	11	0
Maidstone do. by Mrs. Prance	6	1	0
Marazion, (Cornwall) Society, by Rev. Mr. Townsend	8	17	9
Melton Mowbray, (Rev. J. W. Shirtcliffe, *Curate*) collected after a sermon by Rev. T. S. Grimshawe	11	0	0
Millborne Port, (Rev. — Owens, *Vicar*) collected after a sermon by Rev. W. A. Evanson	5	10	0
Monmouth, (Rev. H. Barnes, *Vicar*) do. do. by do.	16	6	8
Norwich and Norfolk Society, by Rev. H. Girdlestone	200	0	0
Pitcombe, Somerset, (Rev. J. Dampier, *Curate*) collected after a sermon by Rev. John Sargent	3	0	0
Poole, Dorset, (Rev. W. P. Jolliffe, *Curate*) do. do. by do.	13	6	0
Reading Ladies' Society, by Mrs. French	12	2	6
Scotland:			
Aberdeen Jews' Society, by Rev. John Murray	20	0	0
Ayrshire, R. Cuninghame, Esq. Sea Bank	1	0	0
Campsie Bible and Missionary Society, by Mr. R. Barclay. (For H. T.)	5	0	0
Dunfermline, by G. I.	5	5	0
Paisley and East Renfrewshire Bible Society, by R. Burns, Esq.	10	0	0
Shaftesbury, by Mr. Jesse Upjohn	1	5	2
Sheffield, by R. Hodgson, Esq.	18	15	7
Sherborne, Dorset, (Rev. John Parsons, *Minister*) collected after a sermon by Rev. W. A. Evanson, deducting expences	11	6	0

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